Stri Dharma

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NOTES AND COMMENTS

A Woman's Heroism

A tale of tragic romance stranger than fiction has been enacted in real life on the Indian frontier, where some wild tribesmen murdered a lady on a stormy night, and kidnapped her fifteen-year old daughter. For several days her fate was unknown, and in this tense anxiety a lady missionary, Mrs. Starr, determined to sacrifice everything in order to find the girl and give her a woman's assistance and support. With only a few trusted Indian gentlemen, she started forth into the wilds, and in face of numerous dangers at length came on traces of the missing girl, and ultimately had her brought back to safety. Mrs. Starr had herself endured the terrible tragedy of seeing her own husband murdered some years ago in the same district by some of the same tribesmen, but instead of being afraid, she remained on in the mission centre to which her husband had dedicated his life. She has shown some of the noblest characteristics of heroic womanhood, and all women, East, and West, Christian and non-Christian, feel a glow of pride in her as a representative of their sex. She has been awarded the Kaiser-i-Hind Gold Medal and the King has sent her a special message of appreciation.

Mysore and Woman Franchise

We are glad to note that the Select Committee appointed by the Mysore Government to examine the Reform Scheme which the Dewan introduced some time ago has strongly recommended that the franchise for the Mysore Legislative Council be added to the Reforms. It is almost certain that now at last this overdue Reform will become law and that Mysore women will no longer be legally the least honoured of all South Indian Women.

Bangalore Women's Festival

The members of the Sharada Stri Samajam held a festival for a week in April to celebrate their anniversary. A tastefully arranged exhibition of handwork made by the members was displayed in a number of small rooms, while each afternoon an entertainment took place in the large upper hall, preceded by a lecture each day on some aspect of art. Dramas on national and religious subjects were performed, and musical programmes and displays of *Kolattam* were given. The festival was opened by Mrs. Cousins, who also gave a lecture on "The Home as a Temple of Art." There were also lectures on music, and a paper by Mrs. Adair on "Beauty in the Home." The hall was crowded each afternoon by interested ladies. Mrs. Puttanna Chetty, the President, and Mrs. Kalyani Amma, the Secretary, deserve thanks for their strenuous efforts in thus promoting their sisters' education in art.

Bon Voyage

The name of Mr. A. Galletti, I. C. S., the Collector of Chingleput District, will always be remembered for his work in opening new doors of service to women in India. It was through his initiative that the Government of Madras made a unique precedent by appointing a woman Magistrate for the first time in Indian history. He also nominated two women members for the Municipal Council in his District. His wife has identified herself wholeheartedly with the women's cause in India in all its phases, and spares no pains to promote social intercourse amongst Indian ladies wherever she lives. She has been President of the Saidapet Branch of the Women's Indian Association during the past year, and freely put her bungalow at the disposal of the members for their meetings. She also laid out a badminton court for their recreation and became very much beloved by them. It will be remembered that she presided at the large public meeting of congratulation to the women members of Madras Municipal Councils. She and her husband are leaving in May for a vacation in Europe, and we wish them a very pleasant holiday and safe return.

A New Home of Service for Women

An appeal of the Women's Indian Association for funds for the organisation of a Women's Home of Service in Madras has had a very encouraging response, though the full amount required has not yet been reached. A good house standing in its own grounds has been secured in one of the suburbs, near the Ramakrishna Mission, and it is intended to establish in it from next July industrial and hand-craft classes for women, afternoon classes for literary subjects, and a baby welfare centre. Donations have been given by several Ministers of State of Madras Presidency, and Members of the Legislative Assembly and Legislative Council, as well as by Judges and other prominent ladies and

gentlemen. In the work of collecting, the Honorary Secretary of the Women's Indian Association has had invaluable assistance through introductions and conveyance from Mr. V. C. Seshachariar, High Court Vakil, Mylapore. There is ample scope and urgent need for the expansion of women's work in Madras from such a local habitation, and as Madras has been taking such a lead in women's affairs, it is very necessary that such a Home should be established and obtain wide support in order to bring Madras into line with Bombay, Poona and Calcutta. Further donations are requested which may be sent to Mrs. Cousins, Honorary Secretary, Women's Indian Association, Adyar, Madras.

Woman Councillor for Calcutta Municipality

The Government of Bengal has nominated a lady member for the Calcutta Municipal Council. They chose Miss Josephine McLeod, an American lady residing and working in the Belur Ramakrishna Mission House, Calcutta, a lady well known for her philanthropic work in the city, and the choice was a popular one. A ratepayer of the ward for which she was the representative has, however, taken objection to a woman being included in the Corporation and has since filed a suit to test the legality of the Government action, but withdrew it eventually after interviewing her and being impressed with her amiability.

A Congratulatory Meeting

The whole body of organised women in Bombay held a most successful meeting, in the Marwari Vidyalaya Hall, Bombay, to express their congratulations to the four women whom the Bombay electors voted into the Bombay Corporation recently, namely, Mrs. Sarojini Naidu, Mrs. Avantibai Gokhale, Mrs. Hodgkinson and Miss Lotewalla. The list of Women's Societies which took part is imposing and shows how well Bombay women know the value of diversified and combined action according to circumstances. We find the Gujerati Hindu Stree Mandal, the Seva Sadan, the Women's Indian Association, the Women Graduates' Union, the Rashtriya Stree Sabha, the Bhagini Samaj, the Hind Mahila Samaj, the Jam Mahila Samaj, the Arya Mahila Samaj and the Bombay Presidency Women's Council all co-operating to honour their sisters, under the presidency of Dr. Dossabai J. B. Dadabhoy.

It is just three years since a similar meeting was held to call for the removal of the sex-bar from the Municipal Act. Even the most optimistic believers in the women's movement could hardly have believed that in so short a time women would not only be voting but that four would be contesting elections and that all four would be successfully elected. As Mrs. Hodgkinson said: "No other city in the world could boast of such a record. It is noteworthy that though the women Councillors are identified with different political parties the bond which united all present so happily was loyalty to their sex. The clearly expressed sympathy of all these representative women will give great support to the women Councillors in the stand they have undertaken to make on behalf of the interests of women and children in Bombay."

Burmese Women stop Cow-Killing

The Women in a Burmese town, Kyauktan, rebelled againtst the slaughter of cows in their locality and they managed to put a stop to it so successfully that their action has attracted the attention of the press. The members of the Burmese Women's Association there first attempted to bid for slaughter-house licences, but they were warned by the Officer-in-charge that, in the event of their taking out licences and then not selling any beef, fresh licences would be issued. Then the members of the Women's Association picketted the bazaar and purchased beef from the buyers of beef, paying them higher prices. That campaign was carried on for several days which ended in the closing of slaughter-houses and beef stalls. When women are determined on the righteousness of a course of action they are bound to get their own way.

Assam and Woman Franchise

A Resolution to grant women the vote was proposed in the Assam Legislative Council last month but was withdrawn on the plea by most of the speakers that the time was not yet ripe for such a step. This result is deplorable for if women are fit for the franchise in Madras and Bombay and for the franchise electing men to the Assembly, it surely cannot be true that in Assam they are so backward that the franchise should not be extended to them for their local Council. We hope it will come up again before the expiry of the term of the Council. It will be regrettable if this question is not also brought out in the Punjab and Central Provinces Councils before the end of those first reformed Legislatures. In most Councils there will be still another session before the elections for the new Councils.

To-Day

So here hath been dawning
    Another blue Day:
Think, wilt thou let it
    Slip useless away?

Out of Eternity
    This new Day is born;
Into Eternity,
    At night, will return.

Behold it aforetime
    No eye ever did:
So soon it for ever
    From all eyes is hid.

Here hath been dawning
    Another blue Day:
Think, wilt thou let it
    Slip useless away?

—T. Carlyle

THE WOMAN PROBLEM

By K. S. RAJAGOPALA IYENGAR, B. A., B. L.

Amongst some of the social problems of the day, agitating the public mind, the one that does not easily admit of a solution is the Woman Problem. Viewed from a purely psychological standpoint, several eminent writers on the subject have conceded that God in His Infinite wisdom has only ordained woman to be a complement and adjunct to man and not a mere slave to satisfy his animal passions, or the no less inextinguishable desire to be relieved from a considerable part of the daily task. It is true that women are more aptly fitted, and, one might even say, created to pursue certain avocations with greater success than men because of their temperament, delicacy of handling and more generous impulses. Lala Lajput Rai says:

"But woman is woman and man is man. To say that both are absolutely equal in every respect is nonsense pure and simple. Why, woman is superior to man in several respects. No man can stand comparison with woman in the latter's capacity to live absolutely, distinterestedly, loftily, devotedly; to mother, to heal and cure, to comfort and solace, to sacrifice and give, to efface herself and to suffer. The stream of kindness and love that flows from her bosom, the creativeness that is her function in life, these alone put her head and shoulders above man. On the other hand, in his spirit of masterfulness, in his physical capacity to fight and to endure, in his ability to rule, to conquer nature, and also his fellows, man is decidedly superior to woman".

Mr. Hawluck Wilson, a great authority on this subject, says, "We are prone to believe that the particular status of the sex that prevails among ourselves corresponds to a universal and unchangeable order of things. In reality, this is far from being the case. It may indeed be truly said that there is no kind of social problem, no sort of avocation, public or domestic among ourselves exclusively pertaining to one sex which has not at some time or in some part of the world belonged to the opposite sex and with the most excellent results. For example, in some parts of Africa, a woman never touches a needle, that is man's work, and a wife who can show a neglected rent in her petticoat is even considered to have a fair claim for a divorce." So that on the one hand, there is a fundamental equality of the sexes and on the other, the mental diversity of men and women is equally fundamental.

It does not necessarily and invariably follow that the legitimate desire of our women to participate in the amenities of life, should involve the ousting of man from his present position, for it is not their purpose, nor could it be, since they could only be a successful complement—to compete with man in all walks of life and secure for themselves some of the coveted positions, although this tendency has sometimes been manifested of late in the western countries due to various causes. There is not a desire to rival or compete with man but to walk alongside him and to share human joys and sorrows. It is not desired that men should be replaced by women in all walks of life, but it is the fear of displacement that to a large extent stands in the way of a wider and more generous outlook on the part of men towards this question. It is quite possible that even without transcending, if need be, the limited bounds of their domestic and social world, and without in any way competing with man, women could occupy a place of betterment and happiness if they were relieved from some of the shackles that have bound them irretrievably for ages, shackles forged partly on meaningless traditions, conservative instinct and superstition—and if instead they were placed on a footing of comradeship and not of servility.

It may be pointed out that the generality of women have been quite content with their lot, that they do not show any disposition to participate more and more in public life, and the strongest argument of all—that they have ever remained so in the past and it would therefore be unwise to disturb them from their present position.

As for the sanction of tradition and religion, suffice it to say, at present, that it is a great self-deception. But to say that they are content with their lot and show no disposition for breathing a freer atmosphere, it is plain even to the meanest understanding that a person born blind to all things outside the four walls, and kept in careful, solicitous confinement cannot have the opportunity, still less the temerity, to transgress the orders of internment and externment. One is almost led to believe that India is now in this deplorable condition because her womenfolk had been kept in bondage for so many years and Nemesis is now working itself out. If the shackles binding womanhood had been removed already, India would have, much earlier, attained to a state of perfect manhood. Our social restrictions are so tyrannical as to make men cowards. Our sense of justice has been warped by conventions and superstitions, hardly supported by a code of morality and fair play, and we willingly participate in the perpetuation of this tyranny while still conscious of the hollow and pretentious basis on which they rest.

In ancient India woman did certainly occupy a more honoured place than she does today. She enjoyed the right to choose her own husband and "her role in life was to be gentle of mind, bright of countenance, bearing heroes, honouring Gods, and dispensing joy". "She was to be the mistress of the household ruling even the husband's Father and Mother, his sister and brother."

And strange as it may seem, while under the Christian ceremony of marriage, the wife pledges to do obedience to the husband, but in actual life claims an equality with him in all directions, under the Hindu ceremony, the wife who is addressed as 'Patni' and partner in life is slowly shifted to the proud position of a kitchen maid. As for the seclusion of women, there is no trace of it in the Vedic literature and the whole weight of evidence is in favour of the women enjoying full freedom of movement. As regards education of women, not only was there no restriction but there is evidence showing that women attained positions of highest distinction as scholars and teachers. But gradually came about

the change when their position was altered. "In her childhood a girl should be under the will of her father, in youth of her husband, under widowhood of her son." A woman should never have freedom of will. Even this does not imply that women should ever remain as bond-slaves but only suggests the persons on whom they could best rely for guidance and help.

When such has been the position of our women in the past, we are not after all attempting a catastrophic change when we try to restore them to the position they proudly held before.

Ethical and moral standards have varied with time, place and circumstances. There has been no such thing as a universal code of morality; morality means the conduct of the main body of the community. So it cannot be unalterable nor is it desirable that it should be. Sexual morality in the time of the Mahabharata was different from what it is now. The story of Kunti who bore a child while she was a maiden and of Draupadi would shock our modern sense of morality and sex-relationship. So that with the advance of time, our notions of right and wrong must necessarily change and we cannot stick fast to an old order of things and discard as entirely vicious and immoral any new system amenable to our modern circumstances.

What is the position of our women to-day? It must be admitted that the generality of them are treated no higher than mere chattels. In the political world, they are still in the majority of Indian Provinces classed along with criminals, idiots and insane persons—although an attempt is now made to accord them a higher status—and in the social world, they are treated as mere chattels, but like our modern machinery, capable of administering to the wants of man with discrimination. A rigid code of convention and custom effectually binds them from enjoying the amenities of life, and even the most elementary of comforts are sometimes denied. Education is a costly commodity which has to be secured through the kindly offices of the Government, the over-critical parent or husband, and the inevitable guardians of custom and convention. A passport to enter the portals of learning cannot therefore be easily procured and even if procured is only for a limited duration, *i.e.*, the marriageable age. Our marriage laws and practices have only rendered their position worse, for the all-engrossing desire for infant marriage, the utmost abhorrence of even child widow marriage, and the inhuman desire sometimes manifested to make a bargain out of the disposal of a girl in marriage, have brought about a state of things which has marred the lives of many persons and rendered gloomy, despondent and heart-broken many an innocent heart. The natural concomitants of child marriage, such as child-birth, follow rudely in its train, and there is an inevitable tendency to pass from the nuptial bed to the funeral pyre. To procreate children, to mind the kitchen, and prove a vigilant housemaid, such is woman's position to-day in the generality of cases, and it is a pity that the men who clamour so loudly for political privileges should tolerate this iniquity within their own doors and not raise their little finger to eradicate the evil and better their position. The lack of political power to carry out social legislation was one of the familiar complaints of our social reformers. But surely there was nothing that stood in the way of their mitigating the lesser evils, nothing that stayed the hands of the reformer in removing some social abuses which need no legislation and Governmental machinery, but only the larger machinery of a generous and broader mental outlook. There is no need for an act of legislature to accord a position of equality to our womanfolk at least in their social life. It lies in our own power and the excuse is only a specious plea for postponing the day of redemption. Our social legislatures have not always attempted the task of their social uplift with a penitent mind, earnest heart and unflinching perseverence, a broad vision, and a clear grasp of the fundamentals of Indian culture.

The marriage laws especially amongst the Hindus, which tolerate with equanimity an innocent child of ten summers being led to the altar by an old man of sixty, wherein infant marriage is raised to the level of an ideal of perfection, where widow marriage even of children is deprecated as a breach of our holy Shastras and a thousand and one other social iniquities that make the lives of our women, miserable and wretched, with no hope of betterment nourishing their despair in lonely silence, feeding it with nightly tears and covering it with the daily patient smile—need to be revised in this age of social upheaval. But it might be pointed out that the purpose of marriage is not regarded in India as a mere gratification of our animal passions, that it has a great religious purpose behind it and being a sacrament the personality of the wife becomes merged in that of the husband so that they are bound together even after death. Could we honestly say that, at least amongst the educated classes, religious purpose predominates when it is contemplated to bring about this great step in life? Most of the unions are more economic than religious, but the license would not be suffered when practised by the other side.

It is not the purpose of this article to plead for the incorporation of Western manners and customs in our social life and to adopt the methods followed in the West for solving this sex-problem, for we are painfully aware of some of the social vices, follies and iniquities of Western life arising as the natural consequence of a materialistic conception of life and things, but our social life should be purged of some of the foreign excretions that have accumulated themselves round it through the medium of conventions, customs and superstitions, and while still holding our feet firmly on the bedrock of our classic past, avoid some of the latter day developments which have neither the sanction of religion nor of humanity. Our efforts should therefore be directed to restore them to that past ideal but not for the inportation of new ideals or foreign practices.

Social legislation could at best deal only with the grosser evils. Legislation may remove some of the obvious symptoms of the social disease but cannot bring about an intensive application of social remedy, which could only be achieved by the exercise of a broader outlook and generous impulse.

India does not stand in need of ideals. Her glorious past abounds with illustrious examples of ideal womanhood. She need not take a leaf from the civilisation of the West, for our great sages and reformers have solved with greater care and perfection the general social problems that confront the West to-day. There is no divorce question to be fought out in Parliament nor the question of War-babies to be sympathetically viewed. The land that gave birth to a Sita or Savitri, a Damayanti or an Arundhati stands not in need of any foreign expert to lead her warily through the several stages of the new dispensation. But a change is needed in our mental outlook and in our angle of vision, the strength to carry out with courage and fortitude the inner dictates of reason and humanity no less than of scriptural authority. The need for solution is great and imminent, and the most potent reason is given by Dr. Tagore in the following passage:

> "The social habit of mind which impels us to look upon a part of humanity as inferior beings is sure to manifest itself in our political organisations. We must remember that whatever weakness we cherish in our society will become a source of danger in politics. The same inertia which leads us to our idolatry of dead forms in social institutions will create in our politics prison-houses with immovable walls. The narrowness of sympathy which makes it possible for us to impose upon a considerable portion of humanity the galling yoke of inferiority will assert itself in our politics in creating a tyranny of injustice."

WHAT DO ANIMALS MEAN TO CHILDREN

BY SHANTI F. FLAUM

[*Miss Flaum, the writer of this article, is a Russian by birth. She received her education in Germany and knows eight languages. She comes from Palestine and is an ardent worker in the cause of the rising Jewish Nation. Kindergarten is her special subject. She is now in Shantiniketan, Bolpur, teaching German and Kindergarten.*]

Children and animals have always seemed a natural wholesome combination. One hates to think of a childhood without pets. Yet that is the sort of barren childhood which the vast majority of our city children now-a-days are spending. There is no place for these little dumb friends in the crowded homes, the crowded streets, and the crowded days of our modern city life.

As in so many other ways, if old privileges are to be kept for children under new conditions, the school must be the means of bringing this about.

If modern city children are to know the joy, the beauty, the significance of animals, it is necessary that they be included in the children's school home. The description in a book is but a tame, pathetic substitute for the live creature.

No child should be allowed to grow up without having the training which the care of pets gives him. The values of animal friends to children are so many that it is difficult to think of them all. The most important is the joy of the child as he plays with his friends. He learns at the same time respect for life, and incidentally gains an understanding of re-production, as he sees his pets bearing young, and he is automatically instilled with the appreciation of parenthood and the cleanness of sex instinct. Kindliness develops with even the roughest little "tacker" as he is trained to handle and to be responsible for the care of these friends. The children also learn self-control and become more quiet, not from discipline superimposed by teacher or parent, but because they want to get closer to the pets, and because they must be quiet to see what the animals do. The whole subject of sanitation, which greatly needs to be taught in a vital way to the children in the schools, can be taught in connection with animal study: proper housing, ventilation, clean food, and the protection of the animals from their own excreta.

To use animals in a schoolroom along with other lessons is quite in keeping with the general loosening of school practices. It is one more way of letting a child learn through his natural curiosity and pleasure. But like other expansions within a class room, it involves adaptations. It raises practical problems which need practical answers. Perhaps the following suggestions may show teachers how to open the doors of their classrooms to admit the historic friends of children—the animals.

This work should be introduced in the school in the following way: First, the animals should be taken to the children as visitors. After they have learned to handle the pets and to care for them, the children should be encouraged to build homes and to bring pice for food and to get ready for the families they want to raise. This develops in the children a sense of ownership which brings with it a feeling of responsibility for the proper care and protection of their animal friends.

The little folks show joy and interest in observing and hugging the pets. As children grow older they ask questions about the habits, habitat, enemies and economic uses of animals; their place in the animal world and their values to man become of absorbing interest. Throughout the entire school work sketches are made, stories told, poems learned, and games which have been developed by the children to represent scenes in the lives of the animals, are played.

The children should have a chance to select their pets. Rabbits, white rats, pigeons, fishes, dogs and cats are quite easy to keep and can be raised in a schoolroom, in one class, and have the freedom of the whole classroom. The boys and girls of Dr. R. Tagore's School at Shantiniketan keep these animals in my workshop, feed and clean them and enjoy watching them from day to day. The almost immediate response from the children, if the animals suffer, shows one of the valuable lessons in connection with the work.

—from *Hyderabad Youth*

CRUELTY TO YOUNG BRIDES

UNDER THE GARB OF USAGE AND CUSTOM

BY BHAGAT RAM

The ill-treatment meted out to the Indian girl at the time of her marriage is sometimes most heart-rending. In some countries the custom is that the young married couple, forsaking their respective parents' homes, establish a new home of their own, but in India the girl only has to make such a sacrifice, for she leaves *her* home for her *husband's parents'* home.

Before the performance of marriage generally the parents' chief desire is to see their sons married. With great anxiety they wait for the moment. So in order to attract the attention of girls' parents they often try to make a greater display of wealth than is really theirs. When an engagement is made, many a boy's parents begin borrowing from here and there the things required to enhance the vain pomp of the marriage. At last the time of marriage comes and a scene of cruel deception often takes place. The very jewels and ornaments which are to be presented to the girl are often the borrowed property of others. The golden and silver articles are now arranged on a big tray and, in the presence of the Panchayat and marriage party, are shamelessly presented to the girl. Alas! the poor girl is thus deceived. When the marriage rites are over, and the girl goes to the home of her father-in-law, the whole scene changes and all the beautiful articles begin to disappear. The jewels and ornaments are one after another taken away; sometimes even those presented by the bride's parents ars also removed. **Thus in broad daylight the married girl is robbed of all her Stri-Dhan** *(personal property)*. The poor young bride, feeling sad under this cruel treatment, inwardly curses all those who have been spectators and parties to this deception practised in the name of religious rites.

When a man raises his voice against such selfish and unjust practices he is often met with such an excuse as: "Sir, in family life such things have to be done." What a great pity that men of selfish and cruel nature do not hesitate to introduce trickery and fraud even into such sacred matters as marriage! Under the cloak of fair words, such as "family life," and with much circumlocution, they try to deceive themselves and others.

Scarcely a year of married life passes before the husband's parents begin to fear lest the boy should escape from under their influence, and to forestall this, they begin fault-finding with the newcomer, the wife, and try somehow to turn the husband against her. From this, it should not be inferred that a joint-family life is a bad arrangement, but the joint opposition of all the members of a family against a young bride is many times a deplorable matter.

Every day tauntings, beatings, scoldings, and, sometimes, starvings, soon make the poor girl sickly, and gradually her health is quite shattered. Often-times in the above condition she is kept as a prisoner in the four walls of the house, lest she should relate her sad tale to others. The food generally served to her is of inferior quality and even that at irregular intervals. The poor girl being a stranger cannot speak out her mind, nor get her grievances redressed. The increasing fears and troubles, in addition to her natural homesickness, which must inevitably come to one who has so recently left her dear parental home, produce a very bad effect upon her spirit, mind and body. One of the chief causes of the large percentage of ill and weak women in India may very directly be traced to the above-mentioned ill-treatment. The first five or six years of a woman's married life often pass in a state of distress and sorrow.

Some merciless husbands take their meals in the bazaar, making no provision for the poor wife who, awaiting his arrival at home, remains hungry for hours. Frequently she is deprived of the society of the neighbouring women and sometimes she is prohibited from visiting her own parents' home. This is of course done in order that no inkling of the real situation should go out or reach those who love her and would befriend her.

It is a matter of deep regret that the Hindu religion, claiming the highest type of mercy for all creatures, should countenance such wrongs, and make no provision to right them. It is still more regrettable that the Pundits and others having to do with the marriage ceremony, do not mind their responsibilities at all.

It appears that some selfish and unprincipled men have helped to perpetrate and continue such injustices, and the great need of the times is that all those who would stand for justice, mercy and righteousness should band together to reform such evils, because no Nation can rise above the level of its women.

It may also be acknowledged that as some boys turn out to be wicked, so some girls may also go wrong, but in comparison the percentage of such erring girls will hardly be one whilst that of the boys will be fifty. Religion and justice demand that, when such awful punishments and deprivations are inflicted upon women for their slight mistakes and short-comings, society should not so lightly pass over those of men. Such a thing as a husband being deprived of his daily food or kept in solitary confinement for a slight mistake or a great sin, has never been heard of. But with wives it is a commonplace matter.

If any one should say that this difference in the treatment of men and women has come down from olden times and should thus consider it excusable, then we would simply answer that such a statement could only tend to discredit the ancient customs. But the defence of such wrongs under any pretext would be a sin of which any right-minded person would never like to be found guilty. It is a matter of shame for those who, because of worldly friendships, are loath to raise their voice against the

doings of evil men. To assent to an evil usage is but too easy; to defend the poor victims is a most noble work to which all should aspire.

In India there are not hundreds, nor thousands, but hundreds of thousands of such young women who are suffering many hardships as victims of such wrong customs, through the callous indifference of the public. Educators, professional men and leaders of religion are witnessing these evils day after day, and doing nothing to right them or to institute such reforms as will protect the Hindu women's rights and their personal property.

He who has eyes to see but sees not, or seeing feels indifferent to such wrongs upon womankind, will never be pardoned by God. The Hindu leaders who are in positions of influence and power and so could do much to remedy such terrible conditions but refuse to do their part, will be held still more accountable to the Almighty God for such neglect.

Dear Readers, will you do your part to improve the lot of poor suffering womankind?

WOMEN'S INDIAN ASSOCIATION

SIXTH ANNUAL GENERAL MEETING

The sixth Annual Meeting of the Women's Indian Association was held on April 1, in the Theosophical Headquarters Hall, Adyar. The chair was occupied by Mrs. D. Jinarajadasa. There was a large attendance including many of the most influential ladies of Madras. Short vernacular speeches dealing with various aspects of the Association's work during the year were given by Mrs. Hanumantha Rao, Lady Sadasivier, Mrs. Kalyanamma (Vellore), and Mrs. A. Mahadeva Sastri. Dr. Sivakammu expressed the dissatisfaction of the Association at the delay instituted by the Government of India in the enforcement of the law passed by the Legislative Assembly and Council of State to raise the age of consent from sixteen to eighteen.

Mrs. M. E. Cousins, B. Mus., Hon. Magistrate, then presented the Report for the year ending March 31, which was printed in last month's *Stri Dharma*. Owing to the plans of Mrs. Jinarajadasa taking her away from India for lengthy periods for some time to come, the meeting decided, on the motion of Mrs. Jinarajadasa, that Mrs. Cousins should become the General Secretary of the Association, while she herself would become Vice-President.

On behalf of the Women's Indian Association, Mrs. Galletti presented Mrs. Cousins with a gold wrist-watch to replace one which she had lost on her visit to Lucknow in the cause of women. The accident was taken advantage of to mark the appreciation of the Members of Mrs. Cousins' energetic and self-sacrificing services in the women's cause, and also to commemorate the historic event of her being made the first woman Honorary Magistrate in India. Mrs. Galletti stated that her husband, the Collector of Chingleput, had authorised her to say publicly that if other ladies in his District, particularly Indian ladies, would signify their willingness to act as Honorary Magistrates, he would put matters in motion towards having appointments made. Mrs. Cousins, in thanking the donors for the presentation, said she thought the incident was a symbolical one. They were living in new times in India, especially as regards women, and new times needed a new timepiece to help her to be punctual and efficient in her efforts to serve the women of India. There was a surplus of two hundred and fifty rupees above the cost of the watch, and this she handed over to the funds of the Women's Indian Association.

The ladies then proceeded to the casuarina grove at the beach where a very enjoyable picnic with light refreshments took place. During the day there was an interesting exhibition of hand-work by the Members of various Branches of the Association.

A Farewell Wish—

My fairest child, I have no song to give you;
 No lark could pipe to skies so dull and grey:
Yet, ere we part, one lesson I can leave you
 For every day.
Be good, sweet maid, and let who will be clever;
 Do noble things, not dream them, all day long:
And so make life, death, and the vast forever,
 One grand sweet song.

—*Charles Kingsley*

கற்பகம்.

ஓர் செந்தமிழ் மாத சஞ்சிகை.

வருஷ சந்தா ... ரூ 1 0 0
வெளி நாட்டிற்கு சந்தா ... ரூ 1 8 0

இதில்
கல்வி, சாஸ்திரம், சுகா
தாரம், கைத்தொழில், வேதாந்தம்,
இராஜாங்க ஜனங்க சீர்திருத்தங்கள், நூதன
கற்பிதங்கள், மதவிஷயம், சிறுவர் சிறுமிகளுக்
கான விஷயங்கள், உலக அற்புதம், வர்த்த
மானம், விநோதக்கூற்று, முதலான
அரும் விஷயங்கள்
வெளிவருகின்றன.

மானேஜர்,
கற்பகம் ஆபீஸ், புதுவை

WOMEN THE WORLD OVER

America

No fewer than 8½ million women are engaged in paid work in the United States, and of the 678 occupations in which people are employed there are only thirty-three which as yet have had no women recruits.

A woman has been elected an associate Justice of the Ohio Supreme Court. She is the first woman in the world to sit as a Judge in such a court.

England

A Bill promoted by Mr. Entwistle, M.P., to allow a wife to obtain a divorce on the ground of the adultery of her husband has passed its second reading in the House of Commons by 231 votes to 27. This is the first time an attempt is being made in English Law to give equality to the sexes in the matter of divorce. Under the existing law a wife had to prove cruelty or desertion as well as adultery. A husband might however obtain a divorce for one act of unfaithfulness on his wife's part whereas any amount of immorality on the husband's part did not entitle the wife to divorce him.

Lady Astor, M.P., gained a signal success in getting through her Bill to prevent the sale of intoxicating liquors to young people under the age of 18 to be consumed on the premises. It was passed by a majority of 282 votes to 56, and as it is regarded as the first step in the coming long fight in Britain for prohibition its trimuph has been remarkable. The Government left the House free to vote but would not promise any facilities for the final passage of the Bill. In view of its large majority and the enthusiasm which the discussion raised in Parliament it is almost certain now to pass its third reading without obstruction. Great Britain has been long behind many European countries in its laws of control over the sale of drink to minors. It has remained for the woman member of Parliament to save the young of her country from their own ignorance and the temptations of the drink trade.

There has been a large Women's Meeting in London at which over 50 woman's organisations were represented to demand the franchise for British women on the same terms as men. Only women aged 30 and over in England, Scotland and Wales may vote, though young men aged 21 in these countries may do so. One speaker at the meeting stated that at the Congress of the International Woman Suffrage Alliance in Rome, Great Britain and Hungary would be the only two, out of 27 other countries, which had not enfranchised its women on equal terms with men. She pointed out the anomaly of the fact that the British Government had granted equality of franchise to the women of Burma and yet refused it to its own women.

Japan

The Woman's League in Japan has decided to work for political rights in the election of Local Self-Government bodies before they seek further for the vote for the Diet. Discussing the laws dealing with morality these women think it is highly inconsistent that punishment should be provided only for wives in cases of adultery, while husbands go scot free. It has been decided that a movement should be started for the elimination of this unjust discrimination.

Last year Japan prohibited by law young people under 20 from buying alcohol. The Empire is now following this up by attempting to raise enough money to provide all the schools and libraries throughout Japan and Korea with scientific instruction upon alcohol and other narcotics, and already sufficient funds have been subscribed to educate 831,000 children.

There are many complaints in the Japanese Press against the defective training that children get in Japan. Mothers and fathers seem to exercise no control over them but allow the youngsters to tyrannise over them and get their own way on all occasions. Nowhere are children more loved than in Japan, but it seems to be love without the direction of wisdom and firmness. This probably accounts in part for a lack of self-discipline and self-control in their lives which leads to so many suicides by young people between 17 and 23 and for the very great frequency of divorce in that country. It will take a great deal of time to teach the parents better management of their little ones.

China

In the Province of Szechuan, on the central border of Tibet, women are claiming the right to vote and hold office, and hope to have their aims included in the Provincial Constitution that is being drafted. They also desire Social Reform such as the abolition of concubinage and prostitution. They hold public and private meetings for propaganda and hope to start a daily newspaper.

Canada

The famous Miss Christabel Pankhurst, LL.B., and her mother Mrs. Pankhurst, have been living for some time in Toronto. The whole of Miss Pankhurst's thought and activity have latterly been turned to religion and to the preparation of the world for the reappearance of Christ, as she believes we are at the end of a dispensation. By invitation, she gave seven addresses on this subject at the Knox Presbyterian Church, Toronto, which drew overcrowded audiences and made a very deep impression. The Press notes that her development of her theme is that of a barrister stating his case before a jury, and is most unique in its presentation. Her renunciation of a career at the Bar, now open to her, and in which she was certain of fame, in favour of the advocacy of a fervid evangelical Christianity, has profoundly moved all who knew her.

TAMIL

கோசம்ரக்ஷணை

ஹிந்துக்களாகிய நாம் பசுவைத் தெய்வமாகத் தொழுவது வழக்கம். இன்றைக்கும் பசுவை பூஜைசெய்வதைக் காணலாம். பசுவின் ஒவ்வோர் அவயவத்திலும் தெய்வீகத் தன்மை வாய்ந்த சக்தி இருப்பதாகவும் கூறுவர்.

மிருகங்கள் பலவற்றில் பசுவே சிறந்ததென்றும், பசுஜன்மம் கிடைப்பது மிகவும் அரிதெனவும் ஒவ்வோர் ஹிந்துவும் பசுவைக்காப்பாற்றக் கடமைப்பட்டிருக்கிறான் என்றும் கூறுவதுவழக்கம். இதை ஒவ்வோர் ஹிந்துவும் நம்பியே தீரவேண்டும். சாதாரணமாய் நமதுவீடுகளை சுத்தம்செய்வதற்கு மாட்டின் சாணத்தையும் கோமூத்திரத்தையும் உபயோகப்படுத்துவதால் பசுவானது மிகவும் புனிதமுள்ள மிருகமென்று கூறுவதுமிகையாகாது. ஒருவன் தானதர்மம் செய்ய விரும்பினாலும் பசு தானத்தையே சிறந்த தானமென்று நம்பி அதைச் செய்கிறான். விசேஷநாட்களில் பசுவிற்கு மஞ்சள் குங்குமம் முதலியவைகள் பூசி பூஜிப்பது வழக்கம். பண்டைக்காலத்தில் மஹரிஷிகள் வாழ்ந்துவந்த சமயம் நமது புண்ய பூமியாகிய இப்பாரத நாட்டில் காமதேனு என்ற பசு யார் எதைக்கேட்டாலும் அதைக் கொடுக்கும்படியான சக்தியைப்பெற்றிருந்ததாகவும் ஐதிகம் உண்டு.

குழந்தைகள் வளருவதும் பசுவின் பாலாலே. நம்முடைய வியாதிகள் தீருவதும் பசுவின் பாலாலே. மனிதனுக்குப்பலம் உண்டாவதும் பசுவின் பாலாலே. ஒருவன் பசுவைக் காப்பாற்றவேண்டுமென்று உண்மையாக எண்ணங்கொண்டிருப்பின் அவன் தன்னுடைய உயிரையும் தியாகம் செய்யத் தயாராய் இருக்கவேண்டும் என்றும், தவிர பசுவானது நமக்குக் கேட்டதைக்கொடுக்கும்படியான தென்றும் (Giver of plenty) உலகசிரேஷ்டராகிய ஸ்ரீமான் காந்தி ஓர் சமயம் கூறியிருக்கிறார்.

இவ்வளவு பக்தியோடும் அன்போடும் பாதுகாக்கப்படும்படியான பசுவை, எண்ணிறந்த மகரிஷிகள் தோன்றிய இப்பாரத நாட்டிலே, நாகரிகத்தில் மிகவும் முன் அடைந்துவிட்டோம் என்று சொல்லிக்கொள்ளும் இவ்விருபதாம் நூற்றாண்டிலே, ஜீவஹிம்சை செய்யக்கூடாது என்று எண்ணங்கொண்டு ஸ்தாபிக்கப்பெற்றிருக்கும் அநேக சங்கங்கள் தோன்றியிருக்கும் இச்சமயத்திலேயும், எங்கே பார்த்தாலும் ஜீவவதை செய்யும்படியான இடங்கள் (Slaughter Houses) ஏற்பட்டிருக்கின்றன.

ஆயிரக்கணக்கான பசுமாடுகள் பிரதிதினமும் வதைக்கப்படுகின்றன. இதைவிட 'பாபகரமான செயல்' யாருக்காட்டும்! வேறு என்னவேண்டும்? வேதம் தோன்றிய இந்நாட்டிலே, லக்ஷக்கணக்கான புண்ய புருஷர்கள் தவம் செய்து முக்திபெற்ற இக்கண்டத்திலே, ஸ்ரீராமர், கிருஷ்ணன் முதலிய தேவர்கள் அவதரித்த இப்புண்ய பூமியிலே, ஜீவஹிம்சையை ஹிந்துக்கள் கனவிலும், நினைக்கக்கூடாது என்று ஜனங்களுக்கு உபதேசித்துவந்த கௌதம புத்தர் பிறந்த இவ்வார்ய வர்த்தத்திலே, எண்ணிறந்த பசுக்கள் எமனுக்கு இரையாவதை நாம் நம் கண்ணாரப் பார்த்துக்கொண்டும், அவைகளைச் சகித்துக்கொண்டும் ஜீவஹிம்சையை நாம் நினைக்கவேமாட்டோம் என்று வாயால் மட்டும் சொல்லிக்கொண்டு இருக்கிறோம்.

கடவுள் நமக்கு அளித்திருக்கும் அறிவைக்கொண்டு நாம் சற்றே யோசிப்பின், எந்தக்கடவுளும்—ஓர் ஜீவனை ஹிம்சை செய்வதால் திருப்தி அடையார் என்பது திண்ணம்.

ஆகையால் இக்கொடிய பசுவதையை நிறுத்தவேண்டும். நமது தேசத்தின் முன்னேற்றத்திற்கு இது முக்யமாய் இருக்கிறது. நம்முடன் லக்ஷக்கணக்கான முகம்மதியர்களும் வாழ்ந்துவருகிறார்கள். முக்யமாய் அவர்கள் பசுவதை செய்வது சகஜம். ஹிந்துக்களும் முகம்மதியர்களும் ஒற்றுமையாய் இருக்கவேண்டும். அவர்கள் பசுவதை செய்வதை நிறுத்தவேண்டும். எவ்வாறு? இதற்கு இருவகுப்பினரும் விட்டுக்கொடுக்கவேண்டும். முகம்மதியர்களின் மசூதிகளின் எதிரில் வாத்யம் செய்வதை நிறுத்தவேண்டும்— ஹிந்துக்கள் மகம்மதியர்கள் ஹிந்து முஸ்லீம் ஒற்றுமையை (Hindu-Muslim Unity) உத்தேசித்து பசுவதையை நிறுத்தவேண்டும். இவ்வாறு நமக்குள்ளேயே இந்தப் பிரசினையை நாம் தீர்த்துக்கொள்ளவேண்டும். முனிஸிபல் எல்லைக்குள் முனிஸிபாலிடியார் பசுவதையை நிறுத்தலாம். இந்தவிஷயத்தில் ஜனங்கள் மிகுந்த ஊக்கங்காட்டுவார்களாயின் சென்னை சட்டசபையிலும் பசுவதையை நிறுத்தவேண்டுமென்றும், (இக்கொலைக் களங்கள்) எடுபடவேண்டுமென்று சட்டமாகச் செய்யத்தீர்மானங்களைக் கொண்டுவரும்படியாக சட்டசபை மெம்பர்களை (M. L. Cs.)க் கேட்டுக்கொள்ளலாம். ஒவ்வோர் முக்ய பட்டணத்திலும், தற்சமயம் மதுரையில் ஏற்பட்டிருக்கும் மாதிரி கோசம்ரக்ஷணை சங்கங்கள் ஏற்பட்டு பிரசாரவேலை செய்யவேண்டும்.

சமீபத்தில் ஹைதராபாத் நைசாம் (Nizam of Hyderabad) அவர்கள் தம்முடைய சம்ஸ்தானத்தில் ஒருவரும் பசுவதை செய்யக்கூடாதெனச் சட்டம் பிறப்பித்திருக்கிறார். இது மனதிற்கு எவ்வளவு ஆறுதலைத்தருகிறது! இதனுடைய அவசியத்தை பண்டித மதன மோஹன மாளவியா (Pandit Madhan Mohan Malavia) அவர்களும்வற்புறுத்தியிருக்கிறார்.

இப்பொழுது பாரதமாதாவின் விடுதலைக்காக எவ்வாறு யாவரும் பாடுபடுகிறார்களோ அதேமாதிரி பசுவதையையும் நிறுத்தப்பாடுபடுவதற்குக் கடவுள் துணைபுரிவாராக.

C. N. அனந்தசுப்பன்,
கோயமுத்தூர்.

சுசீலை

சென்ற மாதத்து சஞ்சிகையில் "ஸ்திரீகளும், குடும்ப நிர்வாகமும்" என்ற தலைப்பின் கீழ் ஸ்த்ரீகள் குடும்பத்திற்கு எவ்வாறு பிரயோஜனப்படுகிறார்கள் என்பதையும்—தேச முன்னேற்றத்திற்கு அவர்களுடைய சேவையானது மிகவும் முக்யமென்பதையும் குறிப்பிட்டு இருந்தேன். இந்த வியாசத்திலும், இன்னும் எழுதப்போகும் வியாசங்களிலும் நமது தேசத்தில் பண்டைக்காலத்தில் தோன்றிய உத்தம லக்ஷணங்கள் உடைய சிலபதிவிரதைகளின் சரித்திரங்களையும் அவர்கள் தங்கள் கடமைகளையும்—ஒழுக்கங்களையும் குறைவரநடத்திவந்ததையும் சற்று ஆராய்வது மிகையாகாது. அப்பேர்ப்பட்ட வியாசங்களில் இது முதலாவது.

ஸ்ரீ கிருஷ்ணபகவானுடன் சிறுவயதில் கூடப்படித்து வந்தவர்களில் குசேலர் என்பவர் ஒருவர். இவருடைய தவமகிமையும்—பக்தியும் மிகவும் விசேஷமுள்ளவை. உத்தம குலத்தில் பிறந்தவளும்—கணவனுடைய இஷ்டத்திற்கு சற்றும் மாறாதவளும்; பொறுமை என்னும்படியான குணத்திற்கு இருப்பிடமாய் இருந்தவளுமான சுசீலை என்னும்படியான மாதை மணந்து இல்லறதர்மத்தை நடத்திவந்தார் குசேலர். குசேலர் என்பவர்—சாதாரண மனிதரைப்போல்—கல்யாணம் செய்துகொண்டாய்விட்டதே. இனிமேல் சாப்பாட்டிற்கு என்னசெய்வது என்னும்படியான விசாரங்களை அதிகமாய் வைத்துக்கொள்ளாது-கிடைத்ததைக்கொண்டு திருப்தியடைந்தவராய்—எஞ்சிய நேரங்களையெல்லாம் பகவத்தியானத்திலேயே கழிப்பார். எப்பொழுதும கடவுள் ஒருவர் உண்டு. 'அவனன்றி ஓரணுவும் அசையாது' என்னும்படியான கொள்கையை உடையவர்.

தரித்திரம் குடிகொண்டிருக்கும் இக்குசேலருக்குக்குழந்தைகளோ 27பேர் பிறந்தார்கள். இக்குழந்தைகள் இருபத்தேழும் உண்ண உணவில்லாமலும் உடுக்கத்துணியில்லாமலும் வருந்திக்கொண்டிருந்தார்கள். சுசீலையோ வீட்டில் என்ன இருக்கிறதோ அதைப்பக்குவம்செய்து குழந்தைகளுக்கு ஊட்டுவாள். அவ்வாறு ஊட்டிக்கொண்டிருக்கும்பொழுது எனக்குக் கஞ்சிவார் அம்மா! எனக்கு வார் அம்மா! என்று ஒரு குழந்தை மற்றொரு குழந்தை மேல் விழுந்துகொண்டு கேட்கும். ஓர் குழந்தைக்கு கஞ்சி வார்க்கும்பொழுது அது கீழே சொட்டினால் அதை நக்க அநேக குழந்தைகள் ஓடிவரும். வீதியில் சாப்பிடும் தின்பண்டங்கள் ஏதாவது விற்கவந்தால் அந்த சத்தத்தைக் கேட்டால் குழந்தைகள் அந்தப்பொருளை வாங்கித்தரச் சொல்லுமே; கையில் ஒரு பைசாவும் இல்லையே! என்ற அச்சத்தினால் அக்குழந்தைகளின் காதுகளைத் தன் கையால் மூடிக்கொள்வாளாம். அந்தோ! இவ்வாறு தன் குழந்தைகள் பிரதிதினமும் கஷ்டப்படுவதை எவ்வளவுதான் பொறுத்துக்கொண்டிருப்பாள்? எவ்வாறு தன் குழந்தைகளின் கஷ்டத்தைத் தீர்க்கலாம் என்பதையே அவள் எப்பொழுதும் சிந்தித்துக்கொண்டிருப்பாள். பிறகு தன் கணவரை அணுகி, பிராணநாதா! நான் தங்களை ஒரு சமாசாரத்தைக்கேட்க வேண்டுமென்று நெடுநாள் சிந்தித்துக்கொண்டிருந்தேன். ஓர் சமயம் இதைப்பற்றி கேட்கலாமாவென்றும், வேண்டாமாவென்றும் இருந்தேன்! தாங்கள் தயவு செய்து செவி சாய்த்தருளவேண்டுமாய்க் கேட்டுக்கொள்ளுகிறேன்.

குசேலர். என்ன சமாசாரம் அது? சொல் பார்ப்போம்.

சுசீலை. அது நம்முடைய குழந்தைகளைப் பற்றியதுதான் வேறொன்றுமில்லை.

குசேலர். என்ன நம்முடைய குழந்தைகளைப்பற்றியதா?

சுசீலை. ஆம்!

குசேலர். என்ன அப்பேர்ப்பட்ட சமாசாரம் சொல் பார்ப்போம்.

சுசீலை. நாம் பூர்வஜன்மத்தில் என்ன செய்தோமோ—இப்பொழுது நம்முடைய குழந்தைகள் பசிப்பிணியால் வாடி, உண்ண உணவில்லாமல் இருக்கின்றனவே. இது தங்களுக்குத்தெரியாதா? பெற்றோர்களாகிய நாம் ஏதாவது குழந்தைகளின் பசிப்பிணியை ஆற்ற முயலவேண்டாமா?

குசேலர். என்ன! வேடிக்கையாகவிருக்கிறதே! நீ சொல்வது! நாம் என் இக்குழந்தைகளுக்காக வருத்தப்படவேண்டும். விதை விதைத்தவன் தண்ணீர் வார்க்காமல் போகான். மனிதர்களாகிய நாம்—அறிவு உள்ளவர்களாகிய நாம் கேவலம் சோற்றுக்காக என் விசாரப்படவேண்டும். நம்மையும், இக்குழந்தைகளையும்—மற்றும் இவ்வுலகம் முழுவதையும் படைத்தவரும்-ஸ்ருஷ்டித்தல்—ரக்ஷித்தல்-அழித்தல் ஆகிய இம்முத்தொழிலையும் உடைய ஜகதீசுவரன் நம்முடைய குழந்தைகளைக் கவனிக்காமல் போய்விடுவாரா? காடுகளில் திரியும் மிருகங்களைப் பார்! அவைகள்—இன்று உணவு கிடைத்தது—நாளை என்ன செய்வோம் என்று ஏதாவது கவலை கொள்கின்றனவா? கற்பாறைகளிலிருக்கும்படியான தேரைகளுக்கு உணவை யார் எங்கிருந்து கொண்டுவந்து கொடுக்கிறார்கள்?

சுசீலை. நாயகரே! தாங்கள் சொல்வதெல்லாம் உண்மையென்றாலும் நம்முடைய குழந்தைகள் பசியால் வாட்டமுறுவதை நாம்நம் கண்ணாரப்பார்த்துக்கொண்டிருக்கிறோம். கடவுள் காப்பார் என்று நாம் வாயாலேமட்டும யாதொரு முயற்சியும்செய்யாமல் சொல்லிக்கொண்டிருந்தால் போதுமா? நாம் நம்முடைய முயற்சியை அவசியம் செய்யவேண்டும். பிறகு அந்த முயற்சியின் வெற்றி அல்லது தோல்வி கடவுளின் இஷ்டத்திற்குட்பட்டது. ஒருவனுக்குத் தட்டில் சாதம் கொண்டுவந்து வைத்தால் அதை எடுத்து சாப்பிடுவது யாருடைய வேலை? கடவுள் சாதத்தை ஊட்டும் என்று சொன்னால் அது சரியாகுமோ? ஆகையால் என் ஆருயிர்த்தலைவா! தாங்கள் என்னிடத்தில் ஓர் சமயம் துவாரகையில் வசிக்கும் ஸ்ரீ கிருஷ்ணபகவான்—தங்களுடைய பால்ய ஸ்னேகிதர் என்று சொல்லியிருப்பதால்—எப்படியாவது நம்முடைய குழந்தைகளைக் காப்பாற்ற துவாரகைக்குச் சென்று ஸ்ரீ பகவானிடமிருந்து ஏதாவது சிறிது பொருளைக்கொண்டு வந்து நம் குழந்தைகளின் பசிப்பிணியை ஆற்றவேண்டுமாய்ப் பலமுறை மன்றாடிக் கேட்டுக்கொள்கிறேன்,"

என்று சுசீலை ஒரே பிடிவாதமாய் சொல்ல குசேலர் ஒருவாறு போவதாக சம்மதப்பட்டு—சுசீலை கட்டிக்கொடுத்த அவலை கந்தலின் ஓர்மூலையில் கட்டிக்கொண்டு—மிகவும் கஷ்டப்பட்டு துவாரகைக்குச் சென்றார். பிறகு ஸ்ரீ கிருஷ்ணபகவான் குசேலரை அன்புகொண்டு அழைத்து—உபசாரம் செய்து யோகக்ஷேமங்களையெல்லாம் விசாரித்து—குசேலர் கால் கை முதலியவைகளைப் பிடித்து சிரமத்தை ஆற்றினார். பிறகு இவர் கந்தையில் கட்டியிருந்த அவலை பகவானே ஒடிச்சென்று எடுத்து—அதை மிகவும் சந்தோஷமாக—'குசேலருக்கு வேண்டிய சம்பத்து உண்டாகக்கடவது' என்று மனதிலே தியானித்து ஓர் பிடியை வாயில் போட்டுக்கொண்டார். இந்த க்ஷணமே குசேலருடைய ஆசிரமத்தில் வேண்டிய சம்பத்துக்கள் உண்டாயின.

பிறகு குசேலரை வந்த வழியே ஊருக்குப் போய்வருமாறு அனுப்பிவிட்டார். குசேலர் பேசாமல் வாய்திறந்து கேட்க வெட்கப்பட்டவராய் திரும்பிச் சென்றுவிட்டார். குசேலர் தன் ஊரை அணுக—அங்கே தன் புத்திரர்கள் முதலியவர்கள் எல்லாம் வெகு சந்தோஷத்துடன் இருப்பதையும்—சுசீலை மிகவும் சந்தோஷத்தோடு எதிர்கொண்டு அழைக்கவும் குடிசையெல்லாம் கூட கோபுரங்களாக மாறியிருப்பதையும் கண்டு இவைகள் எல்லாம் 'ஸ்ரீ கிருஷ்ணபகவானின் லீலைகள்' என்று நினைத்தவராய்—ஷை சம்பத்தைக் கொஞ்சகாலம் அனுபவித்து—தெய்வ பக்தி சிறிதேனும் விடாதவராய் இருந்தார். சுசீலையும் குழந்தைகளும் சந்தோஷமாக வாழ்ந்து வந்தார்கள்.

C. N. ANANTHASUBBAN.

சமாசாரக் குறிப்புக்கள்

கல்கத்தா முனிசிபாலிட்டியில் ஸ்திரீ கவுன்ஸிலர்:— கல்கத்தா ஜில்லாவைச் சேர்ந்த முனிசிபல் கவுன்ஸிலுக்கு ஒரு ஸ்திரீ மெம்பரை வங்காளத்து கவர்ண்மெண்டார் நியமித்திருக்கிறார். அவர் கல்கத்தாவில் வேலூர் ராமகிருஷ்ண மடத்தில் வசித்து உழைத்துவரும் அமெரிக்க மாதாகிய மிஸ். ஜோஸெபைன் மக்லியாட் என்பவரே. அந்நகரில் பொதுஜன உபகாரமான காரியம் செய்திருப்பதைப்பற்றி அவருக்கு நல்ல பிரசித்தி. ஆகையால் சர்க்கார் செய்த இவ்வேற்பாடு ஜனங்களுக்குச் சம்மதமே. ஆனாலும், அந்த வார்டில் வரி கொடுக்குமொருவன், நகரபரிபாலன சபைக்கு ஸ்திரீயை மெம்பராக நியமித்தல் சட்டத்துக்கு சம்மதமாகாதென கோர்ட்டில் வழக்குச் செய்திருக்கிறான். கோர்ட்டார் எப்படித்தீர்மானித்தாலும் சர்க்கார் செய்த காரியம் நன்மாதிரியே. அதனால் நகர வாழ்க்கையில் ஸ்திரீகளின் ஆட்சி அதிகரிக்கும் என்பது நிச்சயம்.

ஓர் களிகூற்றுக்கொண்டாட்டம்:— சமீபத்தில் பம்பாய் நகரபரிபாலன ஸபைக்கு கவுன்ஸிலர்களாகத் தேர்ந்தெடுக்கப்பெற்ற மிஸ்ஸஸ் ஸரோஜினி நாயுடு, மிஸ்ஸஸ் அவந்திபாய் கோக்கலே, மிஸ்ஸஸ் ஹாட்கின்ஸன், மிஸ் லோடிவாலா ஆகிய இந்நால்வருக்கும் களிகூறுவதற்காக பம்பாய் மார்வாரி வித்யாலய மண்டபத்தில் விசேஷக்கூட்டமொன்று அந்நகரத்து ஸ்திரீஸமாஜத்தார்களால் நிறைவேறிற்று. அந்த ஸ்திரீஸமாஜங்களின் ஜாப்தாவைப் பார்க்கையிலேயே, சமயோசிதமறிந்து பெண்கள் எவ்வளவு அழகாய் ஒருமித்து தம்முள்ளிருக்கும் பேதங்களை மறந்து பொதுப் பெருங் காரியங்களை இயற்றவல்லாரென்பது நன்கு புலப்படுகிறது. குஜராத்தி ஹிந்து ஸ்திரீ மண்டலம், ஸேவாஸதனம், மாதர் இந்திய ஸங்கம், பட்டப்பரீக்ஷைகளில் தேர்ந்த ஸ்திரீகளின் ஸங்கம், ராஷ்ட்ரீய ஸ்திரீ ஸபை, பகினீ ஸமாஜம், ஹிந்து மஹிளா ஸமாஜ், ஜாம் மஹிளா ஸமாஜ், ஆரிய மஹிளா ஸமாஜ், பம்பாய் மாகாணத்து ஸ்திரீ கவுன்ஸில் ஆகிய எல்லோரும் ஏகோபித்து டாக்டர் தொஸ்ஸாபாய் ஜே. ஆர். தாதாபாய் அவர்களுடைய அக்ராஸனத்தின் கீழ் இக்கூட்டத்தைச் சிறப்பித்து நடத்தினர்.

முனிசிபல் ஆக்டில் ஸ்திரீ புருஷ பேதத்தை ஒழிக்க வேண்டும் என்பதற்காக இம்மாதிரிக் கூட்டமொன்று கூடி மூன்று வருஷங்கள்தான் ஆயின. இவ்வளவு சீக்கிரத்தில் ஸ்திரீகளுக்கு முனிசிபல் வோட்டும் கிடைத்து, கவுன்சிலர்களாகவும் தேர்ந்தெடுக்கப்படுவாரென்று எவரும் எதிர்பார்க்கவில்லை. மிஸ்ஸஸ் ஹாட்கின்ஸன் அவர்கள் சொன்னபடி, உலக முழுதிலும் எந்நகரத்திலுமே ஸ்திரீகளின் முன்னேற்றம் இவ்வளவு விரைவில் ஏற்பட்டதில்லை. இந்த ஸ்திரீகவுன்ஸிலர்களில் ஒவ்வொருவரும் வெவ்வேறு ராஜகீயக் கட்சியைச் சேர்ந்திருப்பாராயினும், எல்லாச் சனங்களுக்கும் ஸ்திரீ கௌரவம் என்பது பொதுக்குணமாக விளங்கியதால்தான் இவ்வொற்றுமையான ஏற்பாடு நிகழ்ந்தது. பம்பாய் மாகாணத்து ஸ்திரீகள் குழந்தைகளின் நன்மையை உத்தேசித்து சட்டசபை மெம்பர்களாக வரப்பிரயத்தனப்படும் ஸ்திரீகளுக்கு ஸ்திரீ முனிசிபல் கவுன்சிலர்களின் ஆதரவினால் நல்ல செல்வாக்கு உண்டாம்.

பர்மா ஸ்திரீகள் கோஹத்தியை நிறுத்திவிட்டார்கள்.— கியாக்டன் என்ற பர்மாப்பட்டணத்து ஸ்திரீகள் தங்கள் ஊரில் கோஹத்தியைத்தடுக்க முயன்று சித்தி பெற்றதைப் பற்றி வர்த்தமானப் பத்திரிகைகள் சிலாக்கியமாய் கூறுகின்றன. முதன் முதல் பர்மா ஸ்திரீ ஸமாஜத்தார் தாங்களே கசாப்புக்கடைகளுக்குக் குத்தகைப்பணம் கொடுத்து விட்டுச் சும்மா இருந்தார்கள். அந்த லைஸென்ஸ் அதிகாரியானவர் ஸ்திரீ சமாஜத்தார் கோமாம்சம் விற்காமற் சும்மாயிருந்தால், பிறருக்கும் லைசென்சு கொடுப்பதாகச் சொன்னார். ஸ்திரீ ஸமாஜத்து மெம்பர்கள் கசாப்புக்கடையண்டை போய் ஜனங்கள் மாம்சம் வாங்காதபடி அவர்கட்கு நற்புத்தி கூறியும் தவறி வாங்கும் ஜனங்களுக்கும் அதிக விலை கொடுத்து அம்மாம்ஸத்தை வாங்கிப்புதைத்தும் வந்தார்கள். இவ்வாறாகக் கசாப்பு வியாபாரம் நிறுத்தப்பட்டது. பசுவதையை நிறுத்தவேண்டியதைப்பற்றி "கோ ஸம்ரக்ஷணை" என்ற வியாசமொன்று இப்பத்திரிகையில் பிரசுரிக்கப்பெற்றிருப்பதைக்காண்க.

அஸ்ஸாம் மாகாணத்து ஸ்திரீகளின் வோட்டு ஸ்வாதந்திரியம்:— இம்மாகாணத்து ஸ்திரீகளுக்கு வோட்டுக்கொடுக்கும்படி இம்மாகாணத்துச் சட்டசபையில் பிரேரணை ஏற்பட்டபோதிலும், அதற்கு இன்னும் பக்குவகாலம் வரவில்லையென்று பேச ஆரம்பித்தவர்கள் பின் வாங்கினராம். மதராஸிலும் பம்பாயிலும் ஸ்திரீகள் மாகாணச் சட்டசபைக்கும் இந்தியச்சட்டசபைக்கும் புருஷ மெம்பர்களைத் தேர்ந்தெடுக்கும் உரிமை பெற்றவர்கள் அஸ்ஸாமில் மட்டும் உரியராகாமற் போகும்படி என்ன அவ்வளவு கீழ்ப்படியிலிருக்கிறார்களோ தெரியவில்லை. புதுக்கவுன்சில் நியமனம் ஆவதற்கு முன்னமேயே இன்னொருதரம் இப்பிரேரணை செய்யப்படுமென்று நம்புகிறோம். அப்படியே பஞ்ஜாபிலும், இந்திய மத்திய மாகாணங்களிலும் புதுக்கவுன்ஸில் நியமனமாகு முன்னமேயே இப்பிரேரணை மறுபடியும் தீர்மானத்துக்கு வந்து நிறைவேறாவிட்டால் அது நமக்குக் கேவலமே.

மைசூரில் ஸ்திரீகளின் வோட்டு ஸ்வாதந்திரியம்:— கொஞ்சகாலத்துக்குமுன் திவானவர்கள் புதிதாய்க் கொணர்ந்த சீர்திருத்தச் சட்டத்தை ஆராய்ந்து பரிசோதிக்க அவ்விராஜாங்கத்தாரால் ஒரு கம்மிட்டியானது நியமிக்கப்பெற்றது. மைசூர் சட்டசபைகளிலும் ஸ்திரீகளுக்கு வோட்டு சுதந்திரம் கொடுக்கப்படவேண்டுமென்பதாக அக்கம்மிட்டியார் வற்புறுத்திச் சிபார்சு செய்திருக்கிறார்கள். வெகு காலத்துக்கு முன்னமே மைசூர் ஸ்திரீகளுக்குக் கிடைக்க வேண்டிய இச்சீர்திருத்தம் சீக்கிரம் சட்டமாகும். தென்னிந்திய ஸ்திரீகளுள் வேறுயாருக்கும் குறையாத கௌரவம் அவர்கட்குண்டாகும்.

பெங்களூர் ஸ்திரீகளின் உத்ஸவம்:— சாரதா ஸ்திரீ ஸமாஜத்து அங்கத்தினர் தம் சமாஜத்தின் வருஷோத்ஸவம் சென்ற ஏப்ரல் மீ௳ ஒரு வாரம் கொண்டாடினர். அங்கத்தினர்களால் முடிக்கப்பெற்ற அழகிய செய்தொழிற் சாமான்களையெல்லாம் சேர்த்துக் காட்சிச்சாலையொன்று ஏற்படுத்தினார்கள். மேலும் ஒவ்வொருநாட் சாயங்காலமும் கலைத்தொழிலின் சிற்சில அம்சங்களைப்பற்றி ஒரோர் உபந்யாசமும் நிகழ்ந்தது. மதவிஷயமானதும், ஸ்வதேசீய விஷயமானதுமான நாடகங்களும் சங்கீதமும் கோலாட்டமும் நடைபெற்றன. மிஸ்ஸஸ் கஸின்ஸ் போய் அவ்வுற்சவத்தை ஆரம்பிவித்ததோடு "கலைக்கு ஆலயம் வீடு" என்பதாக ஓர் உபந்யாஸமும்செய்தனர். "வீட்டின் அழகு" என்பதைப்பற்றி மிஸ்ஸஸ் அடேரும் ஒரு வியாசம் படித்தனர். ஸங்கீதத்தைப் பற்றிய உபந்யாஸங்கள் நடந்தன. ஒவ்வொருநாள் மாலையும் சபாமண்டபம் நிறைய அக்கறையுள்ள ஸ்திரீகள் வந்திருந்தனர். மிஸ்ஸஸ் புட்டண்ண செட்டியவர்களும் மிஸ்ஸஸ் கல்யாணி அவர்களும் தம்தேயத்துச் சகோதரிகள் கலைகளிற் பயிற்சிபெறவேண்டியதைப்பற்றி எடுத்துக்கொண்ட இவ்வரிய பிரயத்னங்களுக்காக நாம் நன்றி பாராட்டக்கடவோம்.

செங்கற்பட்டு ஜில்லாவின் கலெக்டராயிருந்த மிஸ்டர் காலெட்டி, ஐ. ஸி. எஸ். என்பவர்களுடைய பெயர், இந்தியஸ்திரீகளின் முன்னேற்றத்தைக் கருதியவர்களுள்

ஒன்றாக நிலைநிற்கும். அவருடைய ஸ்வபிரயத்னத்தாலேயே ஒரு ஸ்திரீ மாஜிஸ்திரேட்டை இந்திய சரித்திரத்தில் முதன் முதலாக மதராஸ் கவர்ண்மெண்டார் நியமித்தனர். அவர் மனைவியாரும் இந்தியாவில் ஸ்திரீகளின் முன்னேற்றத்துக்கான பலதுறைகளிலும் பூரணமாக ஒன்றுபட்டுழைத்து இந்தியஸ்திரீகளுள் சமரஸஸல்லாபமான வழக்கங்களை விருத்திசெய்தனர். மாதர் இந்திய சங்கத்தின் சைதாப்பேட்டைக் கிளைச்சபைக்கு அவர் அக்ராஸனராயிருந்த ஒரு வருஷத்தில் தம் பங்களாவிலேயே அங்கத்தினர் கூடும்படி இடங்கொடுத்தார். அவர்கள்விளையாட்டுக்காக பாட்மிண்டன் முற்றமொன்றும் போடுவித்தார். இதனாலெல்லாம் அவர் மிக்க நன்மதிப்பைப்பெற்றார். மதராஸ் முனிசிபல்கவுன்சில் ஸ்திரீமெம்பர்களுடைய மீட்டிங்கில் அவர் அக்ராசனம் வகித்தது பலருக்கும் ஞாபகமிருக்கலாம்.

ஸ்திரீகளின் ஓர் புது ஸேவாஸமாஜம்:—மாதர் இந்திய சங்கத்தாரின் வேண்டுகோளுக்கிணங்க, இதற்கு வேண்டிய திரவியசகாயம் முற்றும் கிடைக்கவில்லை. ஆயினும், ராம கிருஷ்ணமடத்துக்சருகே ஓர் கட்டடம் அமர்த்தப்பட்டிருக்கிறது. அதில் ஸ்திரீகளுக்குச் சிறு கைத்தொழில்களும், மத்தியானங்களில் படிப்பும் கற்பிக்கப்பெறுவதாக உத்தேசம். அத்துடன் சிசு ஸம்ரக்ஷணார்த்தமான பற்பல ஸ்தலங்களை ஏற்படுத்தவும் உத்தேசமுள்ளது. சென்னை மாகாணத்து மந்திரிகள், இந்தியச்சட்டசபை மெம்பர்கள், மாகாணச் சட்டசபை மெம்பர்கள், ஜட்ஜ்கள், பல பொதுச் சபைகள் ஆகிய பலர் திரவியசகாயம் செய்திருக்கின்றனர். இம்மாதர் ஐக்கிய சங்கத்தின் கௌரவக் காரியதரிசிக்கு ஹைக்கோர்ட் வக்கீல் ஸ்ரீமான் வி. வி. சேஷாசாரியரவர்கள் தம் வண்டியைக் கொடுத்துதவிசெய்ததோடு பலருக்கு அறிமுகம் செய்வித்தும் உதவினார். இத்தகைய ஏற்பாடு இதுவரை சென்னைப்பட்டணத்தில் இராதது ஓர் குறையே. இதைச் சரிவர நடத்துவதால் சென்னையும், பம்பாய், பூனா, கல்கத்தா நகரங்களுக்குச்சமமாகும். மேற்பட்டு நன்கொடைகளை "மாதா இந்திய சங்கத்து கௌரவ காரியதரிசியான" மிஸ்ஸஸ் கஸின்ஸ் அவர்கட்கனுப்ப வேண்டுகிறோம்.

ஓர் ஸ்திரீயின் வீரச்செயல்:—இது கட்டுக்கதையைப் போல் இருக்கும். ஆயினும் இது உண்மையில் நடந்தது. இந்தியாவின் வடமேற்கெல்லைப்பாகங்களிலிருந்து சில மூர்க்கர்களான காட்டு ஜாதியார்கள் புயற்காற்றடித்த ஓரிரவு ஒருத்தியைக் கொலைசெய்து அவளுடைய 14 வயதுப் பெண்ணைக்கொண்டே போய்விட்டார்கள். கொஞ்சநாளாக அவளுடையகதி என்னவாயிற்றென்று தெரியவேயில்லை. இச்சமயத்தில் மிஸ்ஸஸ் ஸ்டார் என்ற ஓர் பாதிரியம்மாள் அவளை எப்பாடுபட்டாவது மீட்டுவரத் துணிந்தாள். சில இந்திய பிரபுக்களைத் துணைகொண்டு காட்டு பிரதேசங்களிற்புகுந்து ஸாவதானமாய் அழைத்து வந்துவிட்டார். அதே ஜில்லாவில் அதே காட்டுமனிதர்கள் தம் புருஷனைச் சில வருஷங்களுக்கு முன் கொலைசெய்தனராம். அம்மாது பயந்துகொண்டு சும்மாயிராமல், தம் புருஷன் வாழ்நாளை அர்ப்பித்து உழைத்துவந்த இடத்திலேயே தாமும் நின்று பாடுபடுகின்றனர். இம்மாதின் அரிய வீரசுபாவம் மேல்நாட்டாருக்கும் கீழ்நாட்டாருக்கும், கிறிஸ்தவர்க்கும் கிறிஸ்தவரல்லாதார்க்கும் பொதுவாய்ப் பெண்ணைப் பிறந்தவரெவர்க்கும் பெருமையைத்தருகிறது. நமதுமாட்சிமைதங்கிய சக்ரவர்த்தியவர்களிடமிருந்து அவர்க்கு யோக்கியதாபத்திரமும் கேஸரி-ஹிந்து பதக்கமும் சன்மானம் கிடைத்திருக்கின்றன.

மிஸ்ஸஸ் கேலட்டியம்மாளுக்குக் கொடுக்கப்பெற்ற பிரயாண மங்களோபசாரப் பத்திரிகை.

அன்பு மிகுந்த அம்மையாரே,

தாங்கள் சுமார் ஒரு வருஷமாக இந்த சைதாப்பேட்டையில் அமர்ந்து எங்களோடு பழகி வந்தீர்கள். தாங்கள் ஞாயிற்றுக்கிழமைகளில் எங்களுடன் விளையாடி அளவளாவிக்கொண்டு வந்ததால் தங்களுடைய பல அருமையான குணங்கள் எங்களுக்கு நல்ல வழிகளை எளிதில் விளக்கிக் காட்டின. தங்களிடம் வார்த்தையாடும்போது எவ்வளவோ உயர்ந்த குணங்கள் எங்களை உற்சாகப்படுத்தின. தங்களுடைய அடக்கம், மரியாதை, பேர் அன்பு, வாஞ்சை, பிறருக்கு உபகாரம் செய்வது, பெண்மக்கள் முன்னேற்றம் அடைய தாங்கள் காட்டும் பலவழிகள் எங்கள் மனதை வசப்படுத்தின. அறிவு, ஆற்றல், அன்பு, உண்மை முதலிய குணங்கள் பலர்க்கும விர்த்தி செய்ய அனுகூலமாய் இவ்விடத்தில் தாங்கள் இருந்தது சிறிது காலமேயாயினும் அச்சிறு காலத்திற்குள்ளே எங்களுடைய பெருமதிப்பையும் பேரன்பையும் பெற்றீர்கள். தங்களுடைய அன்பும் இனிய குணங்களும் எங்களை கட்டுப்படுத்திவிட்டன. தற்சமயம், சுகத்திற்காக ஐரோப்பாவுக்கு சென்று திடமுள்ள தேகமும், குளிர்ந்த மனமும் பெற்று மறுபடியும் எங்கள் பொருட்டு இவ்விடமே வருவீர்கள் என்று எதிர்பார்க்கின்றோம். தாங்கள் இவ்வளவு சீக்கிரத்தில் எங்களை விட்டு பிரிவதற்காக நாங்கள் மிகவும் வருந்துகின்றோம். தாங்கள் எங்களை விட்டுப் பிரிந்தாலும் எங்களைப்பற்றி அடிக்கடி நினைப்பீர்கள் என்று உறுதியாய்ச் சொல்லுவோம். தாங்கள் எங்களுக்கு செய்த நன்மைகள் என்றென்றும் எங்கள் மனதைவிட்டு நீங்கமாட்டா. தாங்கள் நல்ல சுகமுடையவராய் திரும்பி இவ்வூருக்கே வரவேண்டுமென்று எல்லாம் வல்ல கடவுளை துதிக்கின்றோம். தங்களிடம் யாம் பாராட்டும் அன்பின் அறிகுறியாக இந்த சிறிய தந்தச்சீப்பை, எம்மை ஞாபகப்படுத்தும் பொருட்டு பேரன்புடன் அங்கீகாரம் செய்ய வந்தனத்துடன் பணிந்து கேட்டுக் கொள்ளுகிறோம்.

1

வாரு நாமெல்லாரும் கூடி
வாஞ்சையோடு பாட
சங்கைகெலட்டி அம்மாளுக்கு
வந்தனங்கள் சாற்ற.

2

ஆழி மீது ஆன பல
நாளு மாக சென்று
துன்பமின்றி ஜென்ன தேசம்
சேர ஜெபம் செய்வோம்

3

சூழ்ந்த பயமும் அகலுமிகல
காத் திருகரமணைத்து
சேர்க்கும் சருவேசனுக்கு
துதிகள் மிக சாற்ற.

4

இந்து மாதர் ஐக்ய கூட்டமும்
கெலட்டி அம்மாளும் வாழ்க
அனந்த மெம்பரனைவர் தமக்கும்
அதிக வந்தனம் சாற்றி.

TELUGU

శ్రీ

ప్రాచీన కాలమందలి హిందూస్త్రీల దశ.

(B. C. 2000 - 1400)

ఇవ్విషయముంగూర్చి యెంతైన వ్రాయవచ్చునుగాని గ్రంథ బాహుళ్యభీతిని విరమించుచున్నాను. పూర్వమున భరతఖండమున ప్రస్తుతమువలె వంశ పారంపర్యమున వర్ణక్రమము, జాతిభేదము మున్నగునవి లేకుండెను. ఏక కుటుంబీకులగు తల్లి తండ్రి, పుత్రుడు మూవురు త్రివిధవ్యాపారాధీనులై యుండిరి. తండ్రి భిషగ్వరుడు, తల్లి ధాన్యము విసరునది, పుత్రుడు శ్రుతికర్తగను నుండుటయు, తటస్థించును. (ఋగ్వేదము IX-112-23). ప్రతి కుటుంబమందును జనకుడే గృహపౌరోహిత్యకార్యముల నిర్వర్తించుచుండును. తండ్రి యాచార్యుడుగను, గృహమే దేవాలయముగను పరిగణించ బడునవి. ఋగ్వేదమునందు విగ్రహారాధనలేదు. జనసమూహ సంకులమైన దేవాలయ ప్రశంసలేదు. ప్రతిగృహస్థుని యింటను పవిత్రమగు, అగ్నిహోత్రము ప్రజ్వలించుచుండును. అతడు సుశ్రావ్యములగు మంత్రములను సుమధురగానము సేయుచుండును. వానికి ముఖ్య ధర్మములవియే. గృహస్థులకు సహకారిణులై వారి ధర్మపత్నులు వారికి యజ్ఞకార్యాదుల యందు సాయమొనర్చుదురు, అవశ్యక వస్తువుల సేకరింతురు. సోమరసము సిద్ధము చేయుదురు. ఇకను వలసిన కార్యములన్నియు నెరవేర్తురు. గృహిణులు సభర్తృకలై యజ్ఞవిధానముల నెరవేర్చి దేవతలకు నైవేద్యముల సమర్పింతురు. (ఋ - I. 131-3; V. 43-15)

విద్యాభివృద్ధినొంది ప్రఖ్యాతిగాంచిన యువతీమణుల నెంతయు సమ్మోదమున ప్రశంసింపదగును. పూర్వకాలమున స్త్రీలు తపస్వినులై యుండిరి. శ్రుతికర్తలై యుండిరి. పురుషులతో పాటు సమముగ యజ్ఞాదుల నొనర్చుచుండిరి. అక్కాలమున స్త్రీపరమున అయుక్త నిర్బంధనలేవియు లేకుండెను. వారిని విద్యావిహీనులుగను, ఏకాంతవాసినులుగ నుంచువాడుకయే లేదు. సంఘసమావేశములయందు తమకుచితస్థానముల పొందుటకే యభ్యంతరము లేకుండెను. అంతఃపురవాసినులగు కన్యకామణులును, సతీమణులు నుండిరిగాని, ఏకాంతవాసము లేదాయె. కాని వారెల్లయెడలను సధర్మముగ యుక్తస్థానముల నాక్రమించి యజ్ఞాదికార్యములయందును జనసమూహములయందును తమ పలుకుబడి సాధించుచు పురుషులకు భాగహారిణులై యుండిరి. విశ్వావర యను[illegible]తారత్నము సుప్రసిద్ధ పాండిత్య విభూషితమై దైవభక్తి పూరితమగు యంతరంగముతో దైవకీర్తనల (Hymns) రచించుచు పరమాత్ముని మనఃపూర్తిగా ధ్యానించుచు, దంపతుల ధర్మాచరణపరాయణులుగ జేసి, యనుగ్రహించుమని యీశ్వరుని ప్రార్థించుచుండెనని తెలియుటెంతయు త్సాహదాయకము; (ఋ. V. 28-3) మహాతపస్సంపన్నులై చెలరాచుచుండిన యువతీతిలకముల ననేకులంగూర్చి ఋగ్వేద ముద్ఘోషించుచున్నది.

ప్రాచీనకాలమందు ప్రతికన్యయు వివాహమాడక తప్పదను సిద్ధాంతము లేకుండె. అదియునుగాక యవివాహితలగు పెక్కండ్రు కన్యకలు తమ పితృగృహములయందే శాశ్వతముగా నిలిచి, యాతని యావదాస్తియందు తమకును సమానభాగము కలదని వాదించి, యా భాగముల పుచ్చుకొనుచుండిరనుట కనేకనిదర్శనములు గలవు. (ఋ. II. 177).

మరియు నక్కాలమున ఇల్లాండ్రు గృహస్థధర్మమందు గలుగ కలవిధానముల తామే జరుపుచుండిరి. తెల్లవారగనే పురుషులకు సముస్తోపచారముల సలిపి వారివారిపనులకు వారిని పంపుచుండిరి. (ఋ I. 1 4.4) గృహస్థాశ్రమ ధర్మముల చక్కగ నిర్వర్తించుటలో హిందూసుందరులను మించినవారు నేరనుట పూర్వమునుండి యింతవరకును లోకవిదితమైయే యున్నది.

పూర్వము వైవాహికాంశముల చర్చించుటలో కన్యకలు సముచిత స్థానముల నావహించి పలుకుబడి గలిగియుండిరి. సౌందర్యవతియు సుగుణ సంపన్నయునైనకన్య యసంఖ్యాకులగు వరసమూహమునందు స్వమనోల్లాసకునే తన మనోనాథునిగ వరించును. (X. 27 12) పై నుదహరించిన వాక్యముననే స్వయంవరాది కార్యములు, పూర్వమున సర్వసాధారణమై యుండెనని సులభముగ గ్రహింపవచ్చును. కన్యల తలితండ్రులును కుమారితల వైవాహిక సందర్భముల పరిగణించునపుడెక్కువశ్రద్ధతో నామరణాంత మాదంపతుల క్షేమజీవితముల వాంఛించి వరుల నన్వేషించుచుండెడివారు. పిదప తమ కన్యలసువర్ణాభరణాలంకృతులం గావించి భక్తియుతులై కన్యాదానమొనర్చుచుండిరి. (IX. 46. 2; X. 39. 14.) ఇక్కార్యమిప్పటికి నాచరణయందున్నది.

ముందు, వివాహకార్యము సానురూపముగ నుండెను. వధూవరులు పరస్పరము చేయు వాగ్దానములు తత్సందర్భమున కనుగుణమై యుండెను. అస్వాభావికములగు బాల్యవివాహములక్కాల మంద చింతితములు; కన్యలు యుక్తవయోపేతులైన యనంతరమే వివాహవార్త ప్రారంభమగుచుండెననుట యీక్రింది వాక్యముల వలన విస్పష్టమగును.

ఓ, విశ్వవసూ! (విశ్వవసువు వివాహాధిదేవత) ఏతత్‌స్థానము నుండి లెమ్ము. ఇచ్చటికన్యయొక్క వివాహము సమాప్తమైనది. నిన్ను మనఃపూర్తిగా ప్రార్థించెదము. నీకు ప్రణామ మాచరించెదము. యుక్తవయోపేతయై, యవివాహితగా పితృగృహము నందుండు వేరొక కన్యయొద్దకు వెళ్లుము. ఆమె నీయాధీనము క్రింద కృతవివాహితయగుగాక.

“ఓవిశ్వవసూ! ఇచ్చటనుండి లెమ్ము. భక్తిశ్రద్ధాయుక్తముగ నీకు వందములు సల్పెదము. సర్వాంగ వర్ధినియైన వేరొక యవివాహితయగు కన్యయొద్దకు వెళ్లుము. ఆమెను సభర్తృకయు, సహధర్మచారిణియు గావింపుము.” అని యిట్టివాక్యములు వివాహాధిదేవతయగు విశ్వవసువును వానిగూర్చి చెప్పబడుచుండెను. వివాహకార్యముయొక్క అనురూపవిధిని తెలియచేయునట్టియు, గార్హస్థ్యమందు నూతన వధువాచరించవలసిన విధానములను భర్తృసాన్నిధ్యమున గమనింపదగిన నియమమును స్పష్టముగ తెలియచేయు కొన్ని ప్రమాణ వాక్యములు గలవు. వాని నిచ్చట ఎడము చాలమికై వదలిపెట్టుచున్నాను.

ఈదిగువ వివరించు రెండువాక్యములు, ఋగ్వేదోత్తర విస్తార మందు, వారసు చట్టమును గూర్చి విశదముగా తెలియ జేయుచున్నవి. అది ముఖ్యాంశమనుటకు సందియములేదు:

"పుత్రహీనుడు, పుత్రోత్పాదకుడగు తన జామాతను గౌరవించువాడై తనయాస్తిని దౌహిత్రునివశము చేయును. పుత్రహీనుడగువాడు తనకూతుపుత్రులవలన సంతృప్తుడగును." "పుత్రుడు తన తండ్రియాస్తిని తనసోదరి కొసంగడు. అతడామెను తగినవరు నన్వేషించి భార్యగా నొసంగును. తలితండ్రులకు పుత్రికయు, పుత్రుడు నుండిరేని, పుత్రుడు తండ్రిచేయు సత్ కృత్యములనున్ను ధర్మములనున్ను చేయ నియమితుడగును గాని పుత్రిక గౌరవనీయురాలు మాత్రమగును. (ఋ. XIII. 3-3.) వారసు చట్టమున కిదియె ప్రథమ నియమనము. దీనిచే తండ్రియాస్తికిని, ధర్మకార్య నిర్వర్తనములకును పుత్రుడు వారసుదారుడగునేగాని, పుత్రిక గాజాలదు. పుత్రసంతానములేనియెడల కూతు పుత్రుడగు దౌహిత్రుడు వారసుదారుడగును.

వివాహానంతరము, వారసునకు పిమ్మట, సాంఘికాచారము, సాంసారిక ధర్మములు, శ్రాద్ధాదికర్మవిధాయకములంగూర్చి సమగ్రముగ వివరించుటావశ్యకము. ఋగ్వేదమున సుప్రసిద్ధమగు 18 వ శ్లోకమున వితంతు వివాహమునకు స్పష్టముగ యనుమతి యొసంగబడియున్నది. దాని నిచ్చట సూచింతము.

"ఓకాంతా! లెమ్ము. నీవిప్పుడు విగతజీవుడగు వానిచెంత నున్నావు. మృతుడైన నీభర్తను విడచి సజీవులగు వారిచెంతకు రమ్ము. నిన్నుపరిణయమాడ నిశ్చయించియుండు వానిహస్తముల పరిగ్రహించి వానికి భార్యవుకమ్ము. (ఋ X. 18. 8).

డాక్టరు రాజేంద్రలాల్ మిత్రగారు,

'ప్రాచీనభరతఖండమను' తనపుస్తకమున శ్రాద్ధాది విధాయకములగూర్చి విశదముగా చెప్పియుండు కొన్నియంశము లిచ్చట సంగ్రహముగ వచింపబడుచున్నవి.

'ప్రాచీన వైదిక కాలమున వితంతు వివాహము జాతీయాచారముగ నుండెను. అనేకప్రమాణములచేతను వాదము చేతను దీనిని స్థిరీకరింప వచ్చును.

'సంస్కృతభాష ప్రాచీనకాలమునుండి వాడుకయందుండుట స్వతస్సిద్ధము. అందు 'దిదిక్షుః' అనగా విధవను వివాహమాడినవాడు, 'పరపూర్వా' అనగా రెండవ భర్తను వివాహమాడిన స్త్రీ, 'పునర్భవః' అనగా యొక స్త్రీకి రెండవభర్తవలన జనించినవాడు, ఇత్యాదిశబ్దములే దీనిని స్థిరముగా నెలకొల్పుటకు చాలినంత నిదర్శనములు".

ఋ X. 18-7. నందలి నిరుపద్రవకరమగు నొకభాగము కాలాంతరమున తప్పు తర్జుమాచేయబడి భేదార్థదాయకముగ మార్చి వ్రాయబడెను. అది 'సతీ' అను పూర్వపు క్రూరాచారమును స్థాపించుచున్నది. సతీ అనగా మృతుడైన పురుషుని కళేబరముతో అతని భార్యను సజీవగా దహనము చేయుటయని యందరెరిగినదే-కాని అశ్లోకముయొక్క యథార్థభావ మిచ్చట జెప్పబడియున్నది.

"స్త్రీలు వైధవ్య జనితమగు క్రూరదుఃఖానలము పాలుగాకుందురు గాక! వారశ్రుధారల రాల్పక శోకరహితలై, సర్వాభరణాలంకృతలై ప్రథములః, స్వగృహము ప్రవేశింతురుగాక! ప్రియుంతులను, సుగుణసంపన్నులునగు భర్తలతో దనరారు సువాసినీమణులు మంగళకరవస్తునిచయములతో వారిగృహముల నలంకరింతురుగాక!

పైవాక్యములలో వితంతువుల దహనముగూర్చి యావంతైన చెప్పియుండలేదు- గాని 'అగ్రే' అను నొకపదము 'అగ్నే' అని మార్చబడి దుష్ప్రయోగము చేయబడియున్నది. "ఆరోహంతు యోనిం అగ్రే 'అనునది' రోహంతుయోనిం అగ్నే, అనిమార్చబడెను. పూర్వపుగ్రంథసముదాయము నందీవాక్యము యుక్తాన్వయ మొసంగునది గానుండి తదనంతరము భేదార్థము నొసంగునట్లు మార్చివ్రాయబడెను. అట్టికృత్రిమ శ్లోకముల నాధారముగ గొని సతీ ఆచరణలోనికి దేబడెనని" రెవ రెండు ఎం. సి. క్లైయిటన్ గారు తాను ఆంగ్లేయమున రచించిన "ఋగ్వేదము: వైదికమతము" అనుపుస్తకమున 12 వ పుటయందు పరిష్కరించి యున్నాడు.

ప్రొఫెసరు మాక్సు ముల్లరుగారు పైవిషయమై తనయభిప్రాయమునిట్లు ఒసంగియున్నారు. "అధర్మమునకు కించిత్తైన వెనుదీయని పౌరోహితుల చర్యల నిరూపించుటకి ప్రత్యక్ష ఘోరకార్యమే నిదర్శనముగదా! తప్పు తర్జుమాచేయబడి దురన్వయదాయకముగ మార్చబడిన కొన్నివాక్యముల నాధారమున దుస్తరపటుత్వమున అతిమూఢాభిప్రాయమువలన అహో! ఎన్నివేల కొలంది ప్రాణములు అగ్నిహోత్రునికి బలి యొసంగబడెను!" అని సెలవిచ్చి యున్నారు.

ఇట్లు, సి. గౌరీదేవి,
మైలాపూరు, మదరాసు.

భారతమహిళాసమాజము
అబలాజన పఠనమందిరము } మెంబర్లు

శ్రీమతి డాక్టరు పి. పారమ్మగారికి

మిగులభక్తితో కృతజ్ఞతాపూర్వకముగా నొసగిన సన్మానపత్రిక.

శ్రీమతి పారమ్మగారు ఈ గుంటూరు పురంబునకు విచ్చేసి సుమారు 12 వత్సరంబులు గావచ్చును.

ఈ కాలమంతయు ఈమె స్త్రీలకొరకు చేసిన సహాయము ఇట్టిది అని చెప్పుటకుగాని, వర్ణించుటకు గాని, వీలులేదు.

యీమె యిక్కడ డాక్టరుగా చేసిన యింతకాలములో ఆపదలో నున్నవారికి ఆపద్బాంధవునివలెను, కష్టములోనున్నవారికి తల్లివలెను, చెప్పుకొనువారికి చెవియొగ్గి వినుట యందు దేవతాస్వరూపము వలెను, చూడదలచినవారికి ప్రీతిగలచుట్టము వలెను, మాట్లాడదలచిన వారికి ప్రేమగమాట్లాడు సహోదరివలెను. ఇన్నియేల శాంతము, దయ, ఓర్పు, అను సద్గుణములే సహజముగా గలిగిన అపరస్వరూపమువలె నీమె ప్రవర్తించినది. ఏసమయములోనైనను, ఒకప్పుడైనను, కోపము, విసుగుదల, అనునవి ఈమెయందు గనుపడు నేమోయని వేచి, ఎంతకాలము శ్రమచేసినను అవి యీమెయందు గన్పట్టవయ్యె. శాంతస్వభావము, దయ, ఓర్పు, యీమెకు సహజస్వభావములని చెప్పవచ్చును. ఇట్టి దయాశాలినియైన డాక్టరును మా గుంటూరు పురంబునకు దయచేసిన భగవంతుని ఎల్లప్పుడు స్తుతింతుముగాక.

మేము భాగ్యహీనలమైన భారతస్త్రీలము ఇట్టి స్త్రీరత్నము. స్త్రీలలో ఒకరున్నారని చెప్పుకొనుటకును, నిజముగా మేము భాగ్యవంతులమైతిమని చెప్పుకొనుటకును, మనస్సుప్పొంగుచున్నది. స్త్రీవిద్య బొత్తిగా నశించిన యీ భరతఖండములో స్త్రీలలోగూడ పెద్దచదువు చదివి ధైర్య సాహసములతో దూరదేశములకు సహితము వెళ్లి, పట్టుదలతో వినయ విధేయతలతో పనులుచేయగలరని నమ్ముటకు సావకాశముగలిగినది. యిట్టి సద్గుణఖనియైన శ్రీమిస్ పారమ్మగారికి కృతజ్ఞతాపూర్వకవందనములు చెల్లించుచున్నాము.

ఇట్టి మాతృసమానురాలైన మిస్ పారమ్మగారు మమ్ములను విడచి స్వదేశమునకు వెళ్లుచున్నారన్న నిజముగా మాకు తల్లిలేని బిడ్డల వలెనే మనస్సు ఖేదపడుచున్నది. ఇట్టివారి వియోగము సహించుటన్న సామాన్యమైనదిగాదు. అయినను వారు ఇంతకాలము మన కొరకు కష్టపడి పనిచేసి వారి స్వదేశమునకు వెళ్లవలెనను తలంపు ఇప్పుడు కలిగినది గాన పైదుఃఖమునే సంతోషముగా మార్చుకొని వారిని సంతోషముతో సన్మానించి వారిదేశమునకు పంపుటకుత్సహించుచున్నాము. వీరికి ఆయురారోగ్యైశ్వర్యములను సదా దేవుడనుగ్రహించునుగాక.

ఓం శాంతిః

భారతమహిళాసమాజపు కార్యదర్శిని 2-3-23	ఇట్లు శ్రీమతి. ము॥ తా. కోటీశ్వరమ్మగారు

యీ సన్మానపత్రిక శ్రీమతి. ముంతా. కోటీశ్వరమ్మగారిచేత సమర్పింపబడిన వెంటనే ఒక వెండిగిన్నెను, శ్రీడాక్టర్ మిస్. పారమ్మగారికి జ్ఞాపకార్థముగా సమాజముతరఫున బహుమతిగా నీయబడెను. అంత సంతోషముతో చెలరేగిన సభ్యులయొక్క కలకలము "చంద్రునిరాకగని యుప్పొంగుసముద్రమువలె" చూపరుల మనస్సున కానందమును గల్పించెను.

సభ్యులయొక్క సంతోషచిహ్నములైన చప్పట్లతో సభ ముగిసెను. తన్ను ఇంతగౌరవముతో సమాజముతరఫున సన్మానించినందుకుగాను శ్రీమిస్. పారమ్మగారు సభ్యులకు కృతజ్ఞతాపూర్వక వందనములను చెల్లించిరి.

యం. కోటీశ్వరమ్మగారు.

వృత్తాంతములు. వ్యాఖ్యలు.

ఇండియాదేశపు వాయవ్యప్రాంత్యపుయెల్లలో అడవి తెగవారొక పాశ్చాత్య స్త్రీని జంపి పదునేను సంవత్సరముల వయస్సుగల యామెకూతురిని యెత్తుకొని పోయిరి. ఈసంగతిని విని బహుసాహసవంతురాలైన మిసెస్ స్టార్క్ (Mrs. Star) యను పాదరి స్త్రీ తనకాప్తులగు కొందరు భారతీయ పెద్దమనుష్యుల సహాయముతీసికొని యాప్రాంత్యమునకు వెళ్లి కడుకష్టములననుభవించి చివరకాకన్యకను విడిపించుకొని వచ్చెను. ఇదియెంతటి సాహసమైన మరియు శ్లాఘ్యతరమైన కార్యమో జూడుడు. కొన్ని సంవత్సరముల క్రిందట యీప్రదేశమందే అడవి తెగవారిచే యీమె భర్తగారు చంపబడిరి. ఆసంభవము జ్ఞాపకముండినను జంకక మరల నిపుడు సాహసించి మాతృవియోగము చెందిన కన్యకను విడిపించుకొని వచ్చినందుచేయ మూల్యమైన సద్గుణములను ప్రదర్శించి స్త్రీజాతికే మంచిపేరు దెచ్చినది. సార్వభౌముడు యీమెగారి సాహసకృత్యమునకు సంతసించి కైజర్-ఈ-హింద్ (Kaiser-e-hind) పతకము నొసంగియున్నారు.

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ఇండియాదేశమున మొట్టమొదట స్త్రీలకు వ్యవహారమందు పనిచేయ నవకాశమును కలుగజేసిన చెంగల్పట్టు కలెక్టర్ గారగు మిస్టర్ గెలెట్టి (Mr. Gelletti) గారిపేరు చిరస్మరణీయమైయున్నది. వీరి శిఫార్సువలననే మదరాసు ప్రభుత్వము వారిదివరకెన్నడులేని నూతన పద్ధతి నేర్పరచి మిసెస్ కజన్సుగారిని గౌరవన్యాయాధిపతినిగా నియమించిరి. వీరివల్లనే చెంగల్పట్టు జిల్లాలోని ఇద్దరు స్త్రీలు పౌరసభ్యులుగా నియమింపబడిరి. వీరిభార్యగారు భారతరమణుల విషయమై యెక్కువ శ్రద్ధపుచ్చుకొనుచు వారి సాంఘికస్థితియున్నతి కొఱకెంతయో పాటుపడుచున్నారు. గతవత్సరమున ఈమెగారు సైదాపేట మహిళాభారతీయ సమాజ శాఖ కధ్యక్షురాలుగానుండి సభలు సమావేశమగుటకు తనబంగళాను ధారాళముగా వారియాధీనమందుంచియుండెను. మరియు వారివ్యాయామము కొఱకు బ్యాడ్మింటన్ కోర్టును సహా యేర్పరచి సభ్యులను ప్రీతిపాత్రురాలైయున్నది. మదరాసు పౌరసభకు నియమింపబడిన పౌరసభ్యులను గౌరవించు నిమిత్తమేర్పరచబడియుండిన సభకీమెగారధ్యక్షతను వహించి చక్కగ నిర్వహించిన సంగతి సర్వులకు తెలిసియేయున్నది. భార్యాభర్తలిరువురు యీమాసమున సెలవుపై సీమకు వెళ్లెదరు. వారిప్రయాణము సుఖప్రదముగనుండి మరల సురక్షితముగ నీదేశమునకు వారు వచ్చి చేరుదురుగాక!

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చెన్నపురి నగరములో స్త్రీల మేలుకొఱకు పాటుపడుట కవసరమైన యొక మందిరమును కట్టించు నిమిత్తము ద్రవ్యసహాయముచేయవలెనని మహిళాభారతీయ సమాజమువారు ప్రకటించిన విన్నపపత్రమునకు చాలినంత ప్రోత్సాహము కలిగియున్నది. కట్టడమునకు వలయునంత ద్రవ్యమింకను సమకూరకపోయినను విన్నపమునకు గల్గిన యాదరము శుభసూచకమైయున్నది. రామకృష్ణ మఠమునకు సమీపమున నందుస్థలములో మంచియిల్లు దొరికినది. రాబోవు జూలైమాసమునుండి యీగృహమున పరిశ్రామిక మరియు చేతిపనులను నేర్పించుటకును అపరాహ్ణములలో భాషాగ్రంథములను, శిశురక్షణ విషయమును బోధించుటకును యేర్పాటు చేయబడియున్నది. మదరాసు ప్రభుత్వమునకు చేరిన మంత్రులు, శాసన సభ్యులు న్యాయాధిపతులు, మరియు నితర స్త్రీపురుషులు దీనికి ద్రవ్య సహాయము చేసియున్నారు. ఈవిషయమున కార్యదర్శిని యగు మిసెస్ కజన్సుగారికి యనేక పరిచయ పత్రముల నిచ్చి యనేకమారులు బండి సహాయము చేసిన హైకోర్టువకీలు వి. సి. శేషాచార్యులవారికి మా ధన్యవాదముల నిచ్చెదము. స్వంతముగా నొక కట్టడమున్నచో చెన్నపురిలో స్త్రీల పురోభివృద్ధికొఱకు పాటుపడుటకు కావలసినంత యవకాశమును, యవసరమును కలుగుచున్నది. పూనా, బొంబాయి నగరములలోని స్త్రీసమాజములకు సమానముగా వృద్ధికావలెనన్న చెన్నపురిలో నిట్టి సమాజమందిర మవసరము. వాచకులు తమచేతనైనంత ద్రవ్యసహాయ

మును మహిళాభారతీయ సమాజపు గౌరవ కార్యదర్శినియగు మిసెస్ కజన్సుగారి వద్దకు పంపగోరెదము.

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కొంత కాలముక్రిందట మైసూరు శాసనసభలో దివాన్‌గారు ప్రవేశపెట్టిన నూతనసంస్కరణములను విమర్శించుటకై యేర్పరచబడిన యుపసభవారు శాసనసభకు స్త్రీలు యెన్నికల నిచ్చు యధికారమును చేర్చుట యవసరమని శిఫార్సు చేసియున్నారు. దక్షిణహిందూస్థానములోని యితరభాగములలోనుండు స్త్రీలకంటె మైసూరు స్త్రీలు యెవ్విధమునను కొఱతలేనివారై యుండుటకీచట్టము సాధనమైనదని నమ్ముచున్నారము.

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గతమాసమున బెంగుళూరు శారదాస్త్రీ సమాజమువారు తమ సంఘముయొక్క వార్షికమహోత్సవము నొకవారము దినములు జరిపిరి. దిగవనుండు చిన్నచిన్న గదులలో సమాజపు సభ్యులు చేసిన యుత్తమమైన చేతిపనులు ప్రదర్శింపబడియుండెను. అపరాహ్ణమున జాతీయ మరియు మతసంబంధమైన నాటకములు, గానము, కోలాటము మున్నగు వేడుకలు మేడపైనుండు మందిరములో జరుపబడెను. మిసెస్ కజన్సుగారు వుపన్యాసమును ప్రారంభించిరి. "గృహమే కళల విద్యాగారము" యను విషయమును గురించి యామెగారుపన్యసించిరి. "గృహమున సౌందర్యము" యను విషయమున మిసెస్ అడేర్‌గారు (Mrs. Adair) వ్రాసిన వ్యాసము చదువబడెను. ఉత్సవకాలమున సమాజ మందిరమంతయు శ్రద్ధగల స్త్రీలతో నిండియుండెను. తమ సోదరీమణులకు కళలవిద్యలలో వృద్ధిని గలుగ జేయించినందుకై సమాజపు అధ్యక్షురాలగు మిసెస్ పుట్టణశెట్టిగారికిని, కార్యదర్శిని యగు మిసెస్ కల్యాణిగారికిని మాధన్యవాదముల నర్పించెదము.

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బంగాళా ప్రభుత్వమువారు కల్కత్తా పౌరసభకొక స్త్రీ సభ్యురాలిని నియమించి యున్నారు. ఆమె పేరు మిస్ జోసిఫైన్ మెక్‌లోడ్ (Miss Josephine Mcleod) ఆమె అమెరికాదేశపు స్త్రీ. కల్కత్తాలో నుండు బేలూరు రామకృష్ణాలయమున ఆమెగారు పని చేయుచున్నారు. కల్కత్తా నగరమున లోకోపకార పనులలో నామె జనులకు చక్కగ తెలిసినవారై యుండుటవలన నీమెగారి నియామకము సర్వజన సమ్మతమై యున్నదిగాని ఆమెగారి నేర్పరచబడిన వార్డులోని నివాసియొకడు స్త్రీలను పౌరసభ్యులుగా జేయుట యక్రమమని యొక దావాదాఖలుచేసి యున్నాడు. కోర్టువారెట్లు తీర్మానించినను, స్త్రీలకు పౌరత్వాధికారమును కలిగించు విషయములో ప్రభుత్వమువారే యారంభించియుండుట కడు సంతోషనీయంబై యున్నది.

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ఇటీవల బొంబాయి పౌరసభకు నియమింపబడిన నలుగురు స్త్రీ సభ్యులను గౌరవించునిమిత్తము మాపురములోని స్త్రీ సమాజముల వారందరు నేకీభవించి యొక గొప్పసమావేశ సభను చేసిరి. గుజరాతి హిందూస్త్రీమండలము, సేవాసదన్, మహిళాభారతీయసమాజము, పట్టపరీక్షలో తేరిన స్త్రీలసమాజము, రాష్ట్రీయ మహిళాసమాజము, భగినీసమాజము, హిందూ మహిళాసమాజము, జైనమహిళాసమాజము, ఆర్యమహిళాసమాజము, బొంబాయాధిపత్యపు స్త్రీ మంత్రాలోచనసభ మున్నగు స్త్రీసమాజముల వారందరును చేరి పౌరసభ్యులుగ నియమింపబడియుండు శ్రీమతులగు సరోజినిదేవి, అవంతీబాయి గోఖలే, మిసెస్ హాడ్‌గిన్‌సన్, మిస్ లో టావాలాగారిని పురస్కరించిరి. డాక్టర్ దోనాబాయి జె. ఆర్. దాదాభాయిగారు అగ్రాసనమును వహించియుండిరి. అందరికి నానందకరమగు సంగతిలో యీ వేరువేరు సమాజములవారేకీభవించి పనిచేయుట చాల ప్రయోజకకరమైన కార్యముగానున్నది.

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సుమారు మూడు సంవత్సరములక్రిందట పౌరసభచట్టమునందు స్త్రీల ఎన్నికాధికారమునకు ప్రతిబంధకముగా నుండు నియమములను రద్దుచేయవలసినదని బొంబాయి స్త్రీసమాజముల వారందరిలాగున నే సభచేసి యుండిరి. ఇంత త్వరగా స్త్రీలకు ఎన్నికాధికారము కలుగుటయేగాక సభ్యులుగా నియమింపబడు యధికారము సయితము ప్రాప్తించియుండుట యేదేశమందును సంభవింపని కార్యమై యున్నదని స్త్రీలు తెలిసికొని యున్నారు. మిస్ హాడ్‌కిన్‌సన్ గారి విషయము జగములో నేనగరమందు నింతవరకు జరుగలేదని వక్కాణించిరి. స్త్రీలు వేరువేరు రాజకీయసభలకు చేరినవారై యున్నను స్త్రీజాత్యభిమానముచే యేకీభవించి యీనలుగురు పౌరసభ్యులను గౌరవించియుండుట శుభసూచకమైన కార్యమే.

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బర్మాదేశమునకు చే[illegible]యుక్‌టాన్ (Kyauktan) పట్టణనివాసులగు స్త్రీలు తమ పట్టణములో గోవులను చంపకూడదని పట్టుపట్టి పూర్తిగా గోహత్యను ఆపివేయించినారని అచ్చటి వార్తాపత్రికలీవిషయమును ప్రాముఖ్యముగ ప్రచురించి యున్నవి. బర్మాదేశపు మహిళాసమాజమువారు మొట్టమొదట గోహత్యకివ్వబడు లైసెన్సులను కొనవలెనని ప్రయత్నించిరి గాని అట్లు కొననివ్వమైట దానిమాంసమును విక్రయింపనిచో మరల దాని నమ్మెదమని చెప్పినందున దానిని నిలిపి గోమాంసమును ఇతరులు కొనకుండచేసి ఎక్కువద్రవ్యము నిచ్చి తామే కొనుచువచ్చిరి. ఇది బహుదినములు నడచి. చివరకు గోమాంస విక్రయమును, గోహత్యయును పూర్తిగా నిలిచిపోయెను. స్త్రీలు ధర్మమును అనుసరించి పోరాడుట కారంభించినప్పుడా పని తప్పక కొనసాగును.

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గతమాసమున స్త్రీలకెన్నికాధికారమును కలిగించునిమిత్తము "ఆసాం" శాసనసభలో నొక తీర్మానము తేబడెను కాని దీనికికను కాలమురాలేదని యనేక సభ్యులు వచించినందున వాపసుతీసికొనబడెను. బొంబాయి, మద్రాసు మున్నగు ఆధిపత్యములలో స్త్రీలకెన్నికాధికారమును, సభ్యులకు యధికారమును కలిగియుండ ఆసాం దేశమికను సిద్ధముకాలేదని చెప్పుట సరికాదు. మరల నీతీర్మానము శాసనసభలో త్వరగా వచ్చునని నమ్ముచున్నారము. ఈ ప్రథమ శాసనసభయొక్క అవధి ముగియునంతలో పంజాబు మరియు మధ్యరాష్ట్రములలో నీతీర్మానము రాకపోయినచో కడుశోచనీయమే. అనేక శాసనసభలకికను ఒకసభ జరుగు అవధియున్నది.